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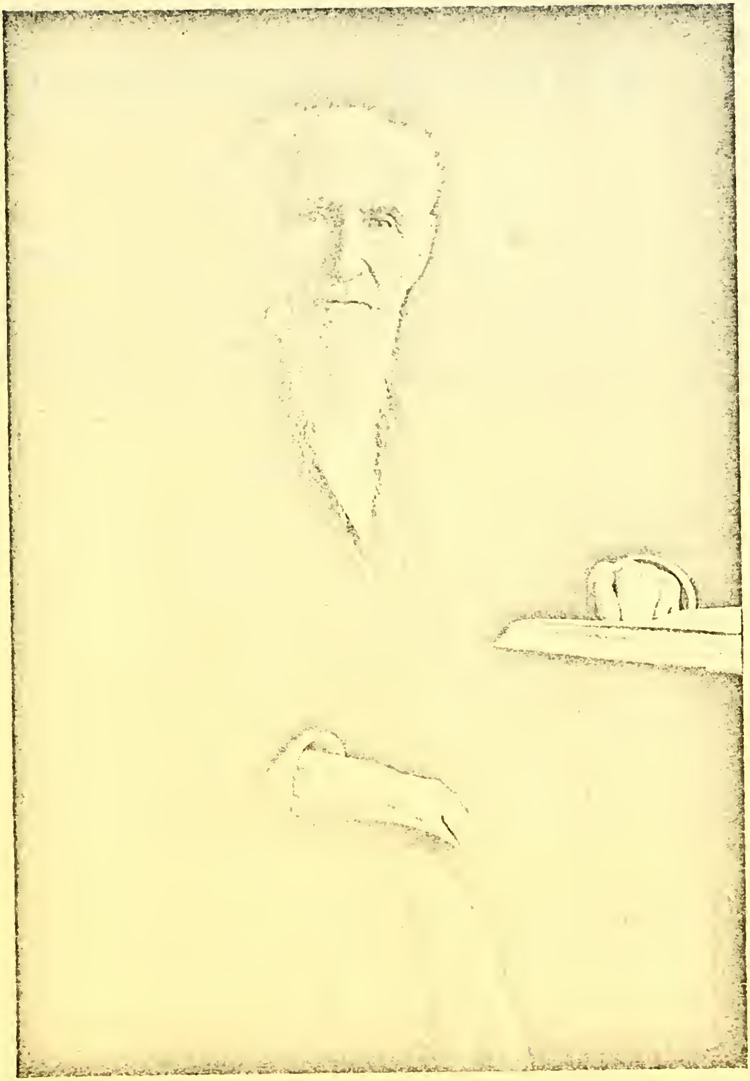

SETH REED, D.D.

1823—METHODIST CENTENARIAN—1923

METHODIST REVIEW

JULY, 1923

BETWEEN THE LINES IN THE BOOK OF ACTS

Is Christianity a Reformed Judaism? A Study that Will Do Much to Clarify Our Modern Thinking About the Millennium and Kindred Subjects

E. L. Eaton
Madison, Wis.

One of the greatest events in human history is Pentecost. On that day the Holy Spirit was poured out upon consecrated men and women as never before. The first Christian sermon was preached by an apostle. Three thousand people believed the message of Peter. The Christian Church was organized as a means to promote the kingdom of God, which was that day inaugurated on this earth. The Gospel Age was introduced, and the preaching of the gospel to all nations was begun. From that hour to this the work has been going on, sometimes rapidly, sometimes slowly, but on it must go until the evangelizing message has been proclaimed to all men everywhere.

At first the zeal of the apostles, the power of their testimony, and the startling character of their message aroused tremendous opposition, and persecutions quickly broke out. Peter and John were imprisoned and scourged, and would have been put to death but for fear of the great multitude of converts to the new doctrine that were multiplying on every hand and in every hour. This exhibition of zeal was startling and unprecedented; and the success of the pentecostal message seemed to sweep away all obstacles before its onward progress.

It would be interesting to know just how long this state of

things, this spirit of aggression and this measure of success were maintained. It must have been for several years. The Jerusalem church became very strong in numbers, and no doubt rich in faith and fruitful in good works. But a decline set in. The world vision seemed to have become obscured. Few if any seemed to think of or pray for the conversion of the world, especially the heathen world. Philip preached in Samaria and organized a church of a dozen or more members out of a people who were Jews or dominated by Jewish traditions. He also led the eunuch, whose religion was of the Hebrew faith, to believe and be baptized. Peter, after a threefold vision from heaven, at Joppa, went reluctantly to a heathen city where Cornelius, a heathen, was converted and baptized. But Peter, whose special commission at first was that of apostle to the Gentiles, never after carried his evangel to the heathen world. The sacred records nowhere credit him with labors to convert the heathen. He seemed to have no heart for such an enterprise. Operations on the part of the Jerusalem church appear to have been confined mainly to that city and vicinity, and evangelism almost entirely limited to the Jewish people.

In process of time quiet appears to have settled over Jerusalem. Antagonisms between Christians and Jews came to an end. This is difficult to account for. Did the early followers of our Lord cease to be aggressive? Did the apostles modify their proclamation? Did they think that the Lord's return was so imminent that there would be no time and little need to enter upon a campaign of world-wide evangelization? We are tempted to believe that something of this nature had fallen upon the hearts of the apostles and the early church. At all events, both Jews and Christians were getting along on good terms. Antagonisms between them had apparently come to an end, and they were dwelling together quite comfortably with each other. The disciples of our Lord were probably making about as free use of the Temple and the services there as were the Jews. Everybody observed the Jewish law and religiously kept the Hebrew Sabbath, while, in addition to that, the disciples of our Lord sacredly observed the first day of the week as a memorial of the resurrection of Jesus. What real Christianity was left had apparently dropped to the

level of a reformed Judaism; and all this, it would seem, with the full and cordial consent of the apostles themselves! They seem to have assumed the attitude of a compromise.

One greatly wonders at such a state of things, and so soon after Pentecost, and almost within the shadow of the cross. It was such a brief season since the Lord had left the earth. But if we can place ourselves in the exact situation in which the early church was placed, perhaps we can understand their attitude. The church in Jerusalem was composed almost entirely of Jews. For two thousand years they and their ancestors had cherished the dream of a kingdom. God had promised them a king and had outlined the splendor of the kingdom in a marvelous chain of prophecies ever unfolding and growing more fascinating and glorious. And this hope had taken deep hold on the Hebrew race, perhaps the most strongly marked race in history. No power on earth could dim the splendor of that vision nor enfeeble the intensity of that hope. It was the heritage of every son of Abraham. Therefore it was not strange that our Lord could be accepted as the Messiah only in the character of a King, and Christianity could be understood only in the nature of a kingdom—a reformed Judaism; that the early Christians should be looking, as Israel long had looked, for the Messianic Kingdom to be established on this earth with Jerusalem for its capital and Jesus for its King. This hope, expressed always in literal terms, was too strongly interwoven in the fabric of the nation's life to be easily eradicated.

In the ages before Copernicus, when all nations believed that this earth was the only world in space, and that ours was the only race in existence, it was easy for them to think that the Maker and Governor of all things would certainly place his throne on this planet and reign over his kingdom from this center of his creation. There was nothing incongruous in the thought, and anything to the contrary was likely to be treated with scorn.

But all that has changed. Since Copernicus the universe has expanded into dimensions so vast and worlds have multiplied in such prodigious numbers as to stagger the imagination; and all this has created an atmosphere in which any nonspiritual kingdom

—earthly, temporal, messianic or millennial—does violence to our knowledge of the universe as it is, as much as it belittles the Person and degrades the high office of the Son of God.

But the early Christians did not live in the atmosphere which modern knowledge has created. They held fast to the idea of an earthly kingdom. Our Lord tried to dissuade them from this earthly view of the kingdom, and sought to put in its place the conception of a spiritual kingdom, a kingdom "that cometh not with observation," a kingdom that "is within you," which Paul later declared "flesh and blood could not enter," and which he said was "not meat and drink, but righteousness, peace and joy in the Holy Ghost." Such a conception of the kingdom very few even of the apostles seem ever to have acquired, and there is strong presumption that some of them never obtained it in any sense that Stephen, Paul, and Barnabas at first, and John at last, did. The apostles were Jews and the church was Jewish, and the best that can be said of it is that it was a reformed Judaism. We have no account of its having at that time been established anywhere except at Jerusalem, nor of its interesting itself with any people but Jews.

Perhaps the situation as it was in Jerusalem at this time will help to clear up the mystery concerning the Essenes mentioned by Philo, and whose characteristics were quite fully elaborated by Josephus. In a very able essay Thomas De Quincey has presented a strong argument that the Essenes were the early Christians. Since the early disciples had not stood so far outside of Judaism as either to receive or even to merit a distinct Christian name, but appeared rather as a fine sect within the pale of the Temple, was it not quite likely that those authors mistook them for a new Jewish sect? And that situation not only explains who the Essenes were, but furnishes strong evidence as to the exact character of the Jerusalem church and of the correctness of the doctrine here advanced.

It was at this time, before the church had ceased to be a Jewish institution, that the book of Matthew was written, and Eusebius informs us that it was written in the Hebrew language. It is an inspired gospel, God's earnest loving appeal to the Hebrew heart, and has done more probably than any other writing to win

the favor of the Jewish mind. And for that sufficient reason it is emphatically a Jewish book. It gives our Lord's descent from Abraham, the first Hebrew. It quotes prophecies of the Messiah and tells of their fulfillment at his birth. It gives the story of the Wise Men—tradition persistently calls them kings, as Longfellow's "Three Kings"—who visited the infant Jesus and laid their tributes at his feet. This would powerfully appeal to the Jews, who could see in it the fulfillment of that prophecy which declared that "the Gentiles shall come to thy light and kings to the brightness of thy rising." It calls Jerusalem "The holy city," "The city of David," and "The city of the great king." It quotes the Old Testament prophecies sixty-five times to prove that Jesus is the long-looked-for Messiah. It is distinctively the gospel of the Messiah and of the Hebrew kingdom. Its appeal is almost exclusively to the Hebrew mind and heart. It reports few of the antagonisms and bitter controversies between Jesus and the Jews. It contains thirty of the parables of Jesus, nearly every one of them about "the kingdom of heaven"—a term which no other sacred writer or speaker ever uses, all others using the term "kingdom of God." Matthew introduces these parables with the formula, "The kingdom of heaven is like," etc., a formula which is little used by Mark, only twice by Luke, and not at all by John. Luke reports thirty-six of our Lord's parables and stories, every one of which is a character study, having little or no reference to the kingdom, of which he seems to be almost oblivious. The only kingdom that figures in the pages of Luke and John and Paul is that which is enthroned in human hearts.

There are almost no Christian doctrines in Matthew, which may also be as truly said of Mark and Luke; but their absence from Matthew's Gospel puts strong emphasis upon his aim and purpose—so to present the Messianic claim as to win the Hebrew heart to Jesus as the Messiah and to Christianity as the kingdom. So, in furtherance of this purpose, Matthew has not emphasized our Lord's divine Sonship in any sense that John and Paul did; nor has he done much to make us acquainted with those doctrines which are the very heart of Christianity: the doctrine of eternal life, justification by faith, pardon by an atonement, sin of char-

acter, regeneration, witness of the Spirit, resurrection, adoption, sanctification, glorification. Not one of these doctrines is either stated or emphasized in the Synoptic Gospels. That was reserved for Paul and John. Clearly Matthew thought that to put emphasis upon them would embarrass his message to the Hebrew people and make it certain that his appeal would be rejected. So they are left in abeyance, and for that reason their omission is justified. But it leaves us with a Hebrew gospel, and if we had no other, we would probably be as both he and they were—reformed Jews thinking of Christianity as a reformed Judaism. It is therefore with gratitude that we record that the story of our Lord's life and teachings was not confined to the pages of Matthew.

Luke reports our Lord as saying, "There be some standing here that shall not taste of death until they have seen the kingdom of God," while Mark puts it in this way, "There be some standing here who shall not taste of death until they see the kingdom of God come with power"—prophecies which we believe were fulfilled when the Holy Spirit was poured out upon the disciples at Pentecost and the kingdom of God was truly inaugurated "with power" on this earth. But Matthew reports the Master as saying, "There be some standing here who shall not taste of death until they see the Son of man coming in his kingdom." Evidently Matthew's conception of the Messiah's "coming in his kingdom" was not fulfilled at Pentecost and had no relation whatever with that event, but was to be fulfilled at our Lord's return, which both he and all the Jewish Christians expected as an event near at hand. A remarkable evidence of this mental attitude of Matthew is found in the way in which he reports these and kindred sayings of the Master, especially shown in the sixteenth chapter. In verse 27 he tells us that "the Son of man shall come in the glory of his Father with his holy angels, and shall reward every man according to his works," which the church has generally understood to refer to our Lord's return at the end of the world, or Gospel Age, to judge the world and to close the volume of human history on this planet. But it seems certain that Matthew did not so understand it, for in the very next verse he declares that "there be some standing here that shall not taste of death till they see the Son of man

coming in his kingdom," which the Christian world has generally understood as referring to Pentecost, the BEGINNING of the Gospel Age! Evidently Matthew thought that these two statements referred to the *same event*, which we now know could not possibly have been the case. If Matthew had understood them as they are now generally understood, he would have reversed the position of these two verses, which is the correct chronological order; verse 28 refers to the BEGINNING of the Gospel Age, and verse 27 refers to the General Judgment at the close of the Christian Era, events which have already been separated by nearly two thousand years.

The most complete, impressive, and spectacular description of the final Judgment is given by Matthew in the 25th chapter. Nearly all Christian scholars interpret that scene as descriptive of the judgment of the world at the Last Day, when all nations shall line up before the Great White Throne to receive their rewards and retributions "according to the deeds done in the body," and for the opening of the gates of two opposite eternities for the saved and the lost.

Evidently the Jerusalem church did not so understand it. There is every reason in the world to believe that Matthew himself thought that it was a prophetic description of events connected with the Messiah's second coming to be inaugurated as King of the Jews and to reign in his kingdom in Jerusalem. For in this glowing account there is no Resurrection, the Regal submerges the Judicial, the Throne takes the place of the Judgment Seat, the King transcends the Judge, and "the Kingdom prepared from the foundation of the world" is the stage set for an Inauguration rather than for a General Judgment. The scene is Jewish. Very few Christians in all the world to-day give it the meaning which evidently Matthew intended.

Thus we see established in Jerusalem a Jewish Christianity, a reformed Judaism, and all appeared to be going along delightfully until a most startling thing happened. Stephen, not one of the twelve, a Hellenistic Jew, but a man of such mark that he was chosen first of the seven deacons who were appointed to take care of the temporal interests of the infant church while the apostles gave themselves to the public ministry, Stephen, a man "full

of the Holy Ghost and of power," arose and disputed with the Jews. Is it not possible that among his antagonists were some, perhaps many, of these Jewish Christians?

Stephen's message was not a ripple on a calm sea, but a tidal wave. He dragged forth into the light things that had become obscure, and revived issues that had been slumbering. He declared in effect that the gospel that Jesus taught was not a reformed Judaism, but a new kingdom under the sun, whose throne is in the human heart; that Jesus is King, not on a throne in Jerusalem, nor anywhere else on earth, but in the souls of those who love him; that the Messiah should reign in the lives and hearts of men everywhere, over all nations and over the whole earth; that true Christianity would supplant Judaism, overthrow the Temple, sweep away the Jewish nation and religion, and be enthroned throughout the earth; that the ceremonial law of Moses had come to an end, and that men are now to be saved, not by observance of the law, but by faith in Jesus Christ as the only Saviour of men! Of course such a message aroused the bitterest antagonism—wrath as belligerent and bitter as that which had crucified the Lord. Noonday suddenly sank into midnight. The day of Pentecost had changed to the day of the crucifixion! The sweet calm of religious tolerance and compromise and complacency suddenly gave way to a campaign of the most aggressive evangelism, and with it, persecution and death; and this brilliant young Christian offered his own life for his loyalty to his convictions.

Stephen was called upon to defend himself against his accusers upon the following five definite charges: Namely, first, that he had blasphemed the holy name of God; second, that he dishonored the name of Moses; third, that he threw contempt upon the divine law; fourth, that he profaned the holy Temple; fifth, that he prophesied the destruction of the Jewish nation and religion, and the reign of Jesus of Nazareth and the establishment of his doctrines throughout the world.

He was taken before the Sanhedrin and allowed to speak in his own defense. He did not formally deny the charges, but in a most wonderful address, which consisted chiefly of a recitation of the principal events of their own history from Abraham, he de-

fended himself, advocated Christianity, and set forth the divine dealing with that nation in such a living and graphic fashion, and with such evident implication that the Christ whom they had recently crucified was the real Messiah, the very center and culmination of that providential plan, that it aroused his audience to a frenzy of conviction and wrath. And all this was done without apparently drawing any conclusions to his arguments. But those who heard could not possibly escape his meaning. The implication was obvious. Never before had they seen their past two thousand years stand up and live and breathe before them, a thrilling drama throbbing with divine life! Of course it aroused them to a very cyclone of wrath and belligerency. And they rushed upon him and dragged him forth to pay the supreme penalty of his loyalty to Christ, and his audacity in proclaiming the hot conviction of his own soul.

Where were Peter, James, John, Matthew, and the rest of the apostles? They were not in evidence. Marvelous! Apparently they were passive and silent spectators of what was going on. One wonders if they did not at that moment regard Stephen as a fanatic, a meddler, an over-zealous reformer, a disturber of the serene complacency which had now for a dozen years settled down so completely over all Jerusalem. One is led to wonder whether these Jewish Christians did not breathe a little more freely when Stephen disappeared from the scene. Now they could settle down again—as they appear to have done—to the peaceful ongoing of their Jewish-Christian propaganda, Sabbath-keeping, Temple worship and all the rest, and wait till the Lord should return and set up his throne and be inaugurated as King in Jerusalem. After that the conversion of the world would take place under his own eye and directed by his own person. One almost grieves that the account of those times is so meager, and that so much is left for inference. Evidently a superior Wisdom thought it best to have it so.

Though not one of the apostles came forth to champion the cause of Stephen, nor to share his fate, yet there were many people who believed that Stephen was right. Persecutions, bitter and relentless, began at once, and Luke tells us that "they were all scat-

tered abroad throughout the regions of Judea and Samaria, *except the apostles"!* Why were not the apostles involved and obliged to flee from Jerusalem also? What had happened that the apostles were exempted from the persecuting wrath of the Hebrews? It would be difficult to find any other answer than this: the apostles were not in sympathy with the doctrines which Stephen advocated and for which he had just laid down his life. They did not stand forth as champions of either Stephen or his cause, therefore the Jews had no motive for persecuting them.

Jerusalem became too hot for the followers of Stephen, and they were scattered abroad. We are told in the eleventh chapter of the Acts that some of them went to Antioch in Syria and began to preach Christ there. At first they preached to the Jews only; but soon they began to offer salvation to the Grecians! This is the first statement in the entire Bible of a systematic attempt to save the heathen. Here an organization was effected, the true doctrine of Christ's spiritual kingship was taught, both Jews and Gentiles were converted, and great numbers of people turned to the Lord.

The revival became so great and pronounced that news of it reached even to Jerusalem; but even that did not bring an apostle to Antioch. The apostles, however, thought it best to take some notice of it, and so they sent Barnabas, who is described as a man "full of the Holy Ghost and of faith." When Barnabas saw what was taking place—Gentiles as well as Jews coming into the kingdom in great numbers—he gave his cordial indorsement to the work. Recognizing that a strong leader was necessary for such a vigorous and aggressive work, he set out at once to find one. Did he go first to Jerusalem and ask Peter, James, John, Matthew or any other apostle to come down to Antioch and direct this remarkable movement? No! Why not? If the church needed a wise, strong, and spiritual leader, where else should it go but to the Lord's own apostles? But he did not go to Jerusalem. He did not turn in this hour of need to the apostles! He went rather to Tarsus to find Saul! Saul of Tarsus—the persecutor! The Jewish zealot who had presided over the execution of Stephen! What a strange chapter in human history! The infant church now turns

to Saul of Tarsus as its leader! Can you match that situation in the annals of mankind?

Saul had seen the face of Stephen shine as the face of an angel. He had heard the masterly speech of Stephen before the Sanhedrin. That speech convinced the judgment and convicted the heart of this rising young genius and scholar, and he never had a moment's peace after that. In the very depths of his soul he knew that if Stephen was right, both Jews and Jewish Christians were wrong; that there was a tremendous probability that Stephen was right, and therefore an equal probability that the doctrines which Stephen had proclaimed would prevail and sweep away or submerge the Jewish nation. And with that awful conviction surging in his soul, he became turbulent as the sea and entered upon a campaign of bitter persecution, feeling no doubt that if this movement were not utterly stamped out, Judaism, for which he had such fanatical zeal, would perish. So, inflamed with this passion, he started for Damascus "breathing out threatening and slaughter" to arrest all whom he found believing Christ and Christianity as Stephen had interpreted them.

But on his way to Damascus the Lord suddenly revealed his glory and power, smote Saul to the earth and thus arrested him in his mad career. This caused Saul to relent and to cry out in his helpless despair, "Lord, what wilt thou have me to do?" In the deep agony of his conviction, reinforced by the agonizing impressions which Stephen's speech had wrought in his soul, he was taken into Damascus, where he wept and prayed and in his helpless despair turned his soul to God and was most wonderfully converted. Immediately he began to proclaim that Jesus is the Son of God, the Messiah, the Saviour of the world. Beneath this glorious proclamation the Jewish messiahship and the semipolitical messianic kingdom became utterly submerged—gone forever—and out of it Saul arose no longer a Jew nor a Jewish Christian, but to the high level of Jesus and of Stephen! He immediately began to proclaim Stephen's vision of the kingdom. His recorded speeches first made in Jewish synagogues were modeled after the speech of Stephen, his arguments were Stephen's arguments, and it may be as truly said that Stephen was the forerunner of Saul

as John the Baptist was the forerunner of Christ. And it has been the general opinion of the church that, next to the resurrection of our Lord, the conversion of Saul is the greatest miracle recorded in the New Testament.

When bitter persecution drove Saul out of Damascus, where should he go? To Jerusalem, of course! Though the Jews there were his bitter enemies, yet the apostles were there, and many of the Jerusalem Christians were there; why not go at once to the household of faith for comfort and encouragement? But he did not go to Jerusalem for three years, according to his own statement in the book of Galatians. He was buried in obscurity, perhaps in Arabia, as he intimates. Between Saul and the Jerusalem church there was little in common. So he preferred the solitude of the desert, where he might hold communion with his Lord, to the companionship of those whose conception of Christianity he considered faulty. After a three years' course in the theological school of Christ, Saul went up to Jerusalem and abode with Peter fifteen days, but intimates in the book of Galatians that he got little good out of the visit. The longer he stayed the more apparently he became convinced that Judaism dominated the apostles and the church at Jerusalem. So he left that city and went down to his old home in Tarsus and resumed his work as a tentmaker. To all human appearance the movement which Stephen had championed, so far as Saul was concerned, had come to an end.

Here it was that Barnabas found him, and persuaded him to accompany him to Antioch, where there was a little company of believers who accepted and were teaching the doctrines which Stephen had sealed with his own blood. That was good news to Saul, and he readily set out with Barnabas for Antioch. Here he spent a year studying real Christianity, teaching and preaching, and seeing a great number of both Jews and Gentiles turn to God and added to the church. These Christians utterly abandoned the traditions of Judaism. Sacrifices and other ceremonials of the law came to an end. New moons and set feasts were forgotten. The Hebrew Sabbath was no longer observed. The "Lord's Day," the Resurrection Day, became their sacred Sabbath, and for that

reason has continued to be the Sabbath of Christianity ever since. Here was real Christianity. They sought to enthrone Christ, not on a seat of regal and political splendor in Jerusalem, but to enthrone him in love in every human heart. Of course great numbers were added to them; and Luke very significantly tells us that *"They were first called Christians at Antioch!"* Think what that means! Jerusalem had lost the honor of even naming the Christian Church! No apostle ever came there, except Peter once, and he showed such a Jewish prejudice and such a vacillating spirit that he was publicly rebuked by Paul. Antioch, not Jerusalem, has become the capital of the Christian Church; and Paul, not Peter, is its chief minister.

Seeing that our Lord delayed his return to this earth, and that the expectation of a Messianic kingdom to be installed in Jerusalem began to fade out (indeed, the Lord had to have Jerusalem utterly destroyed and its inhabitants scattered in order to overcome this unscriptural vagary), the Jewish Christians shifted their hopes to a millennium to be inaugurated on this earth at the time of the second Advent; and they and their successors in every age and in every land are still cherishing that delusive dream. As interpreters of Scriptures they are always literalists. As Jewish Christians, they interpret the doctrines of Christianity from the standpoint of Peter, James, and Matthew, rather than that of Stephen, Paul, and John. While many of them are excellent in character, they generally become sticklers for the Law, often keepers of the Hebrew Sabbath, soul-sleepers, who deny the natural immortality of the soul, always confusing immortality and eternal life, teach the annihilation of the wicked, conditional immortality of the saints, venerate Jewish customs and ordinances, and forever proclaim that the world is getting worse and worse, and can never be saved till Christ comes. And so they are forever looking for the Lord's immediate return and for the inauguration of his millennial reign over the earth.

The first grand attempt to carry out the command of the Great Commission was made at Antioch, when, under the direction of the Holy Spirit and after earnest prayer, Barnabas and Saul started out on their first missionary tour. They went through

Cyprus and portions of Asia Minor, preaching first in the synagogues of the Jews, from which they were generally expelled, and then turning to the Gentiles and organizing churches among the converts, who were mostly from the ranks of the heathen.

It was on this first missionary tour that Saul was filled with the Holy Spirit, performed his first miracle, and received his Christian name—Paul. One is tempted to think of the humor of Paul's first miracle, the smiting of the meddlesome magician, Elymas, with blindness at Paphos. A similar event had brought Saul to his knees on the Damascus road. He was certainly able to recommend it for effectiveness. Did he now covet a similar experience for this Jewish reprobate?

So far as we are informed this was the first systematic attempt to carry the gospel to the Gentiles, and it was successful in a remarkable degree, so much so that churches were established in several of the towns and cities of Asia Minor; and Paul and Barnabas, returning to Antioch, brought the good news to the church there, which caused great joy to the believers who had sent them out. But when news of this had gotten abroad among the Jews and Jewish Christians, there was a strong expression of disgust and horror. Surely a great scandal had arisen in the church! The gospel was being preached to the heathen, and great numbers of them were being admitted to membership in the church! Horror upon horrors! The Gentiles were coming into the kingdom. The middle wall of partition between Jews and Gentiles had been broken down. The veil of the Temple had been truly rent in twain. Henceforth the Sons of Abraham and the Sons of Adam are to dwell together side by side and to enjoy equal privileges in the kingdom of God!

It was an awful situation, an unspeakable scandal, and so a great council had to be convened at once in the city of Jerusalem—the first council of the church ever held (Acts 15). To this council came the apostles, the elders and chief ministers, and the first missionaries, Barnabas and Paul. The supreme question was, "What shall be done with the heathen?" After long debate it ended about where it began, by doing little else than to acquiesce in what seemed clearly the leadings of the Holy Spirit. So they

resolved to lay no burdens upon the Gentile Christians further than to admonish them to "abstain from meats offered to idols, and from blood, and from things strangled and from fornication," not venturing to interfere with nor to define the status of converted heathen. Thus, under the direction of the Holy Spirit, the church escaped the rocks upon which it seemed almost certain that it would be wrecked. From that day forward Paul became the apostle to the Gentiles, and Peter continued to be the apostle to the Jews; and Christianity as interpreted by Stephen, Paul, and later by John, entered upon its world-wide conquest; while the movement championed by Peter, James, and Matthew confined its efforts chiefly to the children of Abraham. Thus the church, united in form but divided in fact and to some extent in doctrine, went forth upon its errand to evangelize the world.

One who candidly surveys the facts as they appear in the New Testament must be impressed and pained at that stupendous travesty and fraud that has foisted Peter upon Christendom as its chief minister, as head of the church clothed with primacy of authority from Christ! And climax of absurdity—to rule over a heathen church in the pagan city of Rome! In all fairness it must be admitted that Peter never exhibited the slightest personal interest in the heathen; that he so utterly failed as apostle to the Gentiles that the authority was withdrawn from him and given to Paul; that there is no historical evidence that Peter ever saw Rome, but much against it; that his life was spent as the apostle to the Jews; that he seems to have written his letters from Babylon, where he probably labored among the Hebrews, and where he probably died. To make Peter masquerade as the head of a heathen church anywhere, and especially as the head of the church in Rome, is an egregious fraud and tragedy; and to make him the foundation of the Roman papacy is not only a heartless injustice to him, but it stigmatizes him as an agent in the foisting upon the world of one of the greatest frauds of history.

The Jewish Christians became millennialists and have remained so to this day. "The blooming age of millennialism," according to Doctor Shedd's *History of Christian Doctrines*, was from the middle of the second to the middle of the third century,

when Christianity was struggling with Roman heathenism and was suffering severe persecutions. The afflicted saints longed for and expected the immediate return of their Lord to vindicate their cause and to destroy their enemies. But when it was seen that Christianity could triumph over heathenism, as Origen and some other eminent leaders declared it would, the millennial doctrine fell into disfavor, and though greatly revived at the close of one thousand years after Christ, as it probably will be again when the year 2000 dawns, yet again it dwindled away and has never been the faith of the church in general, nor has it ever been formulated into any generally accepted creed in Christendom.

Those who interpreted Christianity as a reformed Hebraism continued to be a hindrance to the true church in those early days. After a time they seem to have become so weak and obscure as no longer to attract attention or to figure in the records of the early Christian church. In all ages they have been playing chiefly the rôle of come-outers, and their influence has been negligible. They have made the mistake that the Jews made when they literalized the prophecies of the kingdom, and for that reason they have been sharing the fate of the Jews. While the true church has witnessed some noble triumphs and many nation-wide conquests, these Jewish Christians must look back upon the past nineteen hundred years with heartache and disappointment.

Those who accepted the authority of Peter and the other apostles were no doubt the very first to resent the claim of similar authority by Paul. And Peter, whose suggestion resulted in the choice of Matthias to fill the place vacated by Judas, it may be presumed was a little averse to the putting of Paul in that place. This hasty apostolic election evidently stood a little to the discredit of Peter. What else can possibly explain Peter's conduct at Antioch, but the prevalence and influence of a strong party of Judaizers, before which Peter dissembled and even Barnabas wavered? What else could possibly justify Paul in administering a public rebuke to Peter? And what deep significance it puts into Paul's triumphant declaration to the Galatians, "There is neither Jew nor Greek, neither bond nor free, neither male nor female, for ye are all one in Christ Jesus." And again, "O foolish

Galatians! who hath bewitched you, that ye should not obey the truth? Are ye so foolish, having begun in the Spirit, are ye now made perfect in the flesh? Ye observe days and months and times and years; I am afraid of you lest I have bestowed labor upon you in vain."

These are but a few specimens of the book of Galatians, pregnant sentences by which he rebuked, and argued, and persuaded, and condemned those back-slidden Judaizers; and when we remember that not one word of this epistle, nor that to the Hebrews, was written to Jews as such, but to those who called themselves the disciples of Christ, what other explanation of this remarkable phenomenon can be offered but the one here proposed—that he was appealing to people who had submerged their Christianity beneath an ocean of Judaism?

One might read the New Testament through many times without ever getting on the trail of this thesis and the doctrines here developed, for the veil of charity hides many of the sharp corners and unfortunate antagonisms of those early times. Evidently millions have done so; yet much of the New Testament is inexplicable without a correct understanding of the situation as it was in the Jerusalem church. Without this knowledge, how can one understand the book of Acts, the Epistle to the Galatians, or the book of Hebrews? In such works as Conybeare and Howson's *Life of Saint Paul,* and Hort's *Judaistic Christianity* and similar treatises we would expect to find rather full disclosures of what has here been attempted. But, while telling us many things which lead to no other conclusion, they manage to deflect attention from the vital nerve, and deal more with the effect than with the cause. Yet we believe that modern criticism is getting somewhat clearer apprehensions of the matter, and will some day come out boldly and tell the whole truth about the situation as it was in Jerusalem at the beginning of the Christian era.

HOW HIS KINGDOM COMES

Edward R. Lewis
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A popular historian has said recently, "Remarkable is the enormous prominence given by Jesus to the teaching of what he called the kingdom of heaven, together with its comparative insignificance in the teaching and procedure of most of the Christian churches."

If there is a measure of truth in this statement, it will be worth our while to consider carefully Jesus' own thought concerning the method of establishing that wonderful new order which he sometimes called the kingdom of heaven, but more often the kingdom of God. We shall base our study on the synoptic Gospels.

Jesus did not define the kingdom of God. He entered into the conception as a part of his prophetic heritage. For instance, in Daniel we read, "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed" (2. 44). With the establishment of this kingdom all of Jehovah's promises would be fulfilled, all the hopes and longings of the ages would be realized. Now the idea of this kingdom became the central point in the teaching of Jesus; but in his adaptation it was transformed and spiritualized.

His use of the term, however, was by no means a homiletical device. It expressed his own fair dream of the ideal state in which God's will should be realized. We may make this provisional definition: for Jesus the Kingdom was that association of men upon whom, as a consequence of their obedience to God and their acceptance of the Messiah, God the Father would bestow his full salvation.

Jesus evidently came to a consciousness of his Messiahship at the time of his baptism. This conviction he secured for his permanent possession in the wilderness conflicts that followed. Throughout the crowded months of his ministry it remained the quickening center of his meditation on his mission.

Expectation of the Messiah

Nevertheless the idea of the Messiahship did not furnish the body of Jesus' appeal. Mark's account must be followed here. Jesus methodically kept back the general perception of his Messiahship until late in the course of his teaching. He could do this and yet proclaim the Kingdom because, in the contemporary Jewish thought, the expectation of the Messiah was not always connected with the anticipation of the latter-day salvation. The apocryphal books have little to say regarding an ideal king. It was Jesus' controlling desire to make clear the nature of God's kingdom. To this end he refrained from announcing his Messiahship, for this would have suggested to the imagination of his hearers fascinating pictures other than he wished them to have. Furthermore, it was God's part to make the Messiah manifest. God would prepare the way, and usher in the new order. Then the Messiah would enter upon his office. Hence before the proper time he ought not to be hailed as Messiah. Such an occurrence would be premature, in a fundamental as well as in a practical sense. Thus it came about that that idea which was primary in Jesus' thought about himself, the Messianic idea, was strictly subordinated in his preaching to the theme of the Kingdom.

Divine Fatherhood and the Kingdom

Jesus approached his conception of the Kingdom through his profound religious belief in God as Father. God's paternal love loomed largest in the world of values for Jesus. It was the one truth, greater than all other truths. The personal relationship was everything. Altogether natural and beautiful was it for Jesus to refer to God as "my Father who is in heaven." (Matt. 10: 32-33.)

So characteristic was this quality of fatherhood that Jesus spoke of "the Father," using the term as a kind of familiar title, at least as a designation which represented his essential character adequately. He felt the relationship between the Father and himself to be very close, insisting that each alone knew the other intimately and adequately. (Matt. 11. 27.) And he taught his

disciples to call God Father. "Your Father" was a common phrase on his lips. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." (Luke 12. 32.) Beyond this, the Father cared for every one. (Matt. 18. 14.)

Man's part was to show his love by obedience. (Matt. 21. 28-31.) To serve should be his one ambition. "Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do." Thus God's will was the sovereign authority as the standard of man's duty. The divine love would not hide the divine will. God was Lord, and he would punish disobedience. (Luke 12. 47.)

God's command is double. "Thou shalt love thy neighbor as thyself." The value of righteousness is determined by the state of the heart. This heart relationship is the thing of value with God and men. A man's fellow is his brother. The parable of the good Samaritan illustrates the quality of the brotherly love commanded. More than this, men are to love their enemies. (Matt. 5. 44.) This reveals the supreme test; this constitutes the great command.

Doing the will of God exhibits the principle of obedience and love as the bond of union binding all men together. Intimate relationship to Jesus himself is conditioned on obedience to the Father of all. Or rather, such obedience is the very content of this most intimate and endearing relationship. "Whosoever shall do the will of God, the same is my brother, and sister, and mother." (Mark 3. 35.)

The Kingdom's Coming

This indicates the general character of that wonderful kingdom whose plan is always in the mind of God, but whose coming waits upon the pregnant future, whose glorious opportunity is the working together of God and men. In brief we may say that the kingdom of God is that divinely appointed society of men upon whom the Father will bestow his full salvation as soon as they fulfill his will in righteousness, and thus permit the Messiah to enter upon his office.

How was this kingdom to be realized? Not as an external, political rule, certainly. "The kingdom of God is within you (*or,* in the midst of you)." (Luke 17. 20–21.) These words indicate that the future order was not to be established "with observation," but that it was a spiritual state already partially realized in the persons of Jesus and his disciples. In fact Jesus warned his disciples against "the leaven of the Pharisees and the leaven of Herod," referring to the political ambitions common to both of these parties.

It was time, however, for the ideal kingdom to be established in actual experience. For long years it had been foretold. "All the prophets and the law prophesied until John." (Notice the passage: Matt. 11. 12–21.) The sway of Satan and the demons over men was broken. "If I by the finger of God cast out demons, then is the kingdom of God come upon you." (Luke 11. 20.) The parables of the grain of mustard seed and of the leaven show that the Kingdom already existed, at least in its beginnings.

VARYING METHODS

Jesus seemed at first to share the conception of the Kingdom's coming common to his time. For he chose to speak the language which the people would best understand. His first message was like John the Baptist's: "The kingdom of God is at hand: repent ye." (Mark 1. 15.) Evidently Jesus taught that the Kingdom was in the immediate future. It would not be a world empire, but a heavenly dispensation supernaturally made manifest. Hence he tried to reach as wide a circle of hearers as possible. (Mark 1. 38; Luke 8. 1.) He sent out his disciples, saying, "The harvest indeed is plenteous." The seventy returned exulting, and Jesus exclaimed, "I beheld Satan fallen as lightning from heaven." (Luke 10. 2, 18.) The glorious end was surely near: "Blessed are the eyes which see the things that ye see." (Luke 10. 23.)

The occurrences and disappointments which followed would naturally modify the method of his teaching. His waning popularity may have had a good deal to do with his holding back the announcement of his Messiahship. He knew that he was Messiah, and that the Kingdom was to be established. The reluctance of

the people to accept this proclamation, in loyal faith, would cause him to withhold the general announcement.

Indifference on the part of the people, repeated failures and disappointments, above all much meditation on the subject, convinced Jesus that the establishment of the Kingdom belonged to the future and that the Messiah must die. When Peter, in one of the villages of Cæsarea Philippi, confessed his belief in Jesus as Messiah (Mark 8. 27) we have a stage in the spiritual development of the disciples, rather than a stage in the growth of Jesus' own idea. Before this time he must have thought through his conception of his work and fate as Messiah. From the time of the great confession Jesus began to teach "that the Son of man must suffer many things, and be killed." This does not imply that his general conception of the Kingdom changed. For it was too central, too closely connected with the inner spiritual life of Jesus, to change in any essential respect.

Nevertheless the application of the general principle of his Kingdom to the immediate historical circumstances and to the apparent future did undergo change, as has been suggested. The details we cannot trace. The general trend of Jesus' thought we can guess to some extent. We may suppose that the kingdom of ideal fellowship was anticipated at first with eager hope. His glad message would be received, and he would be welcomed as the Messiah. Other peoples would hear that proclamation which would make them free, and would gather in to share its benefits.

This hope was vain. Jerusalem, the center of theocratic Judaism, failed him. "O Jerusalem, Jerusalem, how often would I have gathered thy children together, . . . and ye would not!" (Luke 13. 34.) He realized that "many are called, but few chosen." (Matt. 22. 14). He warned the disciples of coming tribulation. (Matt. 10. 17.) For the Master himself must suffer; and this necessity he read in the prophets: "How is it written of the Son of man, that he should suffer many things and be set at nought?" (Mark 9. 12.)

His Fundamental Thought

This conviction did not alter the body of Jesus' conception

of the method of establishing the kingdom of heaven. He came to fulfill the law and the prophets in a qualitative sense, not by a quantitative extension. The method of establishment grew naturally out of the nature of the kingdom to be established.

The Father, God, was eager to bestow his mercy upon all who desired it. (Luke 12. 32.) "Freely" men had received. (Matt. 10. 8.) The children of God must receive the generous gift of their Father with the eagerness, simplicity, and receptivity of little children. "Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." (Mark 10. 15.) This was the heart of the matter. Therefore the past life of any man would not keep him away if he desired to enter the kingdom of God's love. In fact, "the Son of man came to seek and to save that which is lost." (Luke 19. 10.) The penitent, humble heart is the thing demanded. (Luke 18. 13–14.) The parable of the prodigal son reveals the very heart of God.

Stern Conditions

But righteousness, and righteousness of a very rigorous sort, is insisted upon. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father." (Matt. 7. 21.) "Blessed are they that hear the word of God, and keep it." (Luke 11. 28.)

The call of the Kingdom is absolute. No one can serve two masters. It may even be required that a man disown father and mother, wife and children and brethren—and disdain his own life—if he would become a disciple of the Lord. (Luke 14. 26.) Again he said, "If thy hand cause thee to stumble, cut it off." This is the character of the call to enter the kingdom of heaven. Jesus did not suppose that the multitude would obey these conditions. The door leading unto life is a narrow one, and only a few find it. "Many are called, but few chosen." The allurements of the world are many, as is vividly shown in the parable of the sower. "How hardly shall they that have riches enter into the kingdom!" he exclaimed. And yet all things are possible with God, and so is this thing, the salvation of a man so dangerously exposed to the allurements of selfishness. (Mark 10. 27.) All

who will may have the wondrous gift. (Matt. 11. 28.) However, God will exclude the ungrateful guests. (Luke 14. 24.) And it is not fit that holy things should be given to dogs. (Matt. 7. 6.)

His Messianic Mission

In these announcements Jesus assumed the authority of a divine teacher, and used that authority to the full degree. (Mark 1. 22.) Nevertheless as Messiah he was not king, but servant. "For the Son of man also came not to be ministered unto, but to minister." (Mark 10. 45.) As servant he gave freely of his attention and care to the sick. He regarded his healing as a part of his ministry of love. This was not the characteristic means of establishing the Kingdom, however. Hence, such sayings as, "See thou say nothing to any man," are common. And yet that aspect of his work which meant the bringing of health and strength to the sick was an important part of his Messianic labor. (Compare Matt. 11. 4.)

Jesus' Messianic mission was devoted mainly to the people of Israel. "Let the children first be filled." Other nations would share in the blessings of Israel, but they would share in the proportion that they came to recognize her as the chosen people, and received her message. Jesus was not explicit in teaching the universal character of his gospel, although this universality is suggested in his various utterances. We may say that, in spite of Jesus' special interest and concern, the note of universality is strong. This is rendered natural by the mission of Israel, as set forth in the prophetic books.

Jesus' early ideal, which he accepted so eagerly, the ideal of self-renunciation and service, remained with him—undimmed—throughout his life. Toward the end he proclaimed his approaching death; but this necessity fitted in with his teaching concerning his office. The Messiah must suffer and die in the establishment of the kingdom of God. His death would not be an accidental event. (Mark 8. 31; Luke 13. 33.) The way of divinest life is the way of utter self-giving. And this rule held for his disciples: "whosoever shall lose his life for my sake." His own

suffering would prove to be a tremendous furtherance of the kingdom of God. Cried he, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (Luke 12. 50.) This death was not to be an incident in the larger life simply. It was to be a ransom. In his utter self-humiliation his followers would somehow find refreshment and strength. "Take my yoke upon you and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls." It would be a sort of covenant sacrifice, solemnly confirming the loving will of God to save his people. "This is my blood of the covenant, which is poured out for many."

THE CONSUMMATION

We have seen that the kingdom of God was a present reality, and it was to have a gradual but sure growth among living men. Nevertheless, the consummation lay in the future. The Messiah would come. (Mark 8. 38.) The second coming was to be a definite future fact. (Luke 17. 22–24; 21. 34–36.) It would be a coming in sight of all men. (Matt. 24. 27.) Vigilance and fidelity were the qualities of the faithful servants who awaited the fateful moment. (Luke 12. 35–38.) Judgment was to be pronounced. (Matt. 28. 35; 24. 51.)

No man knew the time of the return. (Mark 13. 32–33.) "Watch therefore." The prevailing idea, however, was that his return would be soon. (Mark 9. 1.) Thus the earthly development of the kingdom of God, after Jesus' death, he came to regard as transitory. It was the preparatory state for the true establishment of the Kingdom. When he came, all would see and acknowledge him. (Luke 17. 24.) Comparatively few would be faithful. (Matt. 7. 14.) He believed, nevertheless, in the glorious extension of the Kingdom, as the beautiful parables of this confidence in Mark, the fourth chapter, reveal. Other peoples might take the place of the false Israelites. (Mark 12. 9.) The dominant thought, however, was that the heathen nations would receive reward or punishment according to their attitude toward the chosen people. Notice the importance of the place of Israel in the future heavenly state, when the disciples are represented as judging the

twelve tribes. Preeminently Jesus' idea was practical. He put the Kingdom in charge of his faithful disciples, although even here the look is forward to the future state. But there is a great work to be done on earth, and the call is heroic. "Think not that I came to send peace on the earth: I came not to send peace, but a sword."

In conclusion we may well stress the point that, in spite of the apocalyptic elements in his conception of the establishment of the Kingdom, Jesus' dominant thought was ethical. We may say that this was Jesus' own central teaching and emphatic message. In making use of the apocalyptic imagery he adopted the popular mode of thought. He gained a hearing by uttering warnings which the people would heed. But he made this clear: that the test of right doing is not a burst of heavenly light. It is the good fruit of life brought forth in humility of spirit and in faithfulness. "Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you." The practical work accomplished is the real test. "By their fruits ye shall know them." The asking and the seeking and the knocking are for spiritual gifts, and these gifts come from the Father. "If ye then being evil know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?"

This loving care of the Father should inspire right conduct in every man toward his brother. This after all is the highest rule of the Kingdom. When this principle is fulfilled, the kingdom of God will be established. "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets."

SHALL WE DISCARD GREEK?[1]

JOHN ALFRED FAULKNER

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AN able American political and literary journal made an interesting comment on the fact that recently a single day brought the double announcement that Princeton will no longer require Greek for entrance and will require Latin only for candidates for Bachelor of Arts degree, and that Yale will not require Latin either for admission or graduation. The journal adds:

> That these two ultra-conservative seats of "liberal" culture should thus let down the bars will be a grievous blow to many of the adherents of classical education in this country. Yet we doubt whether the true friends of the classics have real cause for grief in such action. The study of Greek and Latin has suffered from its privileged position in secondary and college curricula; classical teachers have been able to rely on tradition and compulsion rather than on inherent excellence of their work to hold students. The keen competition to which the classics are being subjected will result, we believe, in a study of educational values and an improvement in methods of classical teaching that will in the end redound to the advantage of truly liberal study. No informed person will question the extraordinary value for educational purpose of the study of Greek life and its literary expression. Once the classicists are content to rest their case on the excellence of what they have to offer, they may be well assured of a permanent place in our educational scheme.

Since that announcement both Oxford and Cambridge have thrown out Greek as compulsory for the B.A., which means that there is now no college in England which requires it. Especially on the part of Oxford this instance of radicalism as to the Arts degree is in striking contrast to its conservatism as to the Divinity degree, which is still a good Anglican preserve. A university that will throw out compulsory Greek and yet refuses to admit any one except Anglicans, Roman and Greek Catholics to its honorary doctorate in divinity will present a union of radicalism and mediævalism unique in history.

No Protestant divine, however distinguished, has ever received a divinity degree *pro honoris causa* from Oxford, and it was

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[1] Commencement address (revised) at Pennsylvania College, Gettysburg.

not till about 1873 that a non-Anglican could receive even the innocent degree of Bachelor of Arts. That the university should become so loose in a cultural study so valuable as Greek and remain so exceedingly narrow in its ecclesiasticism, remains a phenomenon unique in the history of education.

One can hardly see how the optimism of those who believe that the doing away Greek as a requirement for a degree will not affect its election by students is justified. Such doing away will certainly and immediately throw Greek out of every high school in this country where it is not already discarded. It will inevitably in time do the same with every academy and preparatory school, unless special measures are taken to preserve it, unless for instance it is kept as an elective, and unless teachers or others lecture the students beforehand on the worth and charm of the language, on the amazing richness of the literature, and urge them to elect. Having come up to college without Greek, how many will be induced to start its study there? though a boy of eighteen or twenty is more susceptible to its appeal than one of fifteen or sixteen. Of course every college will offer Greek as every college will offer German, but how many will elect the one or the other to whom no facilities have been offered in the secondary school? Only those who are old and wise enough to deliberately choose to study on the one hand (the Greek) the most perfect language ever devised, the most fascinating literature ever written, and the most interesting civilization ever worked out on this planet, and on the other (the German) a language absolutely indispensable for scholarly work in any department of human intelligence. How many boys at matriculation are competent for that choice?

I think there is something in the thought that the casting down of Greek and Latin from any preferred place will work toward a modification of teaching methods that will make the study of those languages more attractive. I have not kept up with those methods since I graduated, so can speak in a general way only, and under correction. Nine out of every ten people who study the classic languages do so for the sake of the literature and not for the sake of philology. They want the conjugations only for the sake of the reading. For this reason I would cut out all

prose composition except in the elementary grades, and I don't know but even there it is a weariness to the flesh without compensating advantages. Not one student in a thousand wants or ever will want to speak or write Greek or Latin, but all who study either language want to read it, and to read it quickly and accurately. Everything therefore that will make the study pleasant, that will the soonest introduce the student to the language itself, so that he sits entranced to the rhapsodist reading the sounding lines of Homer, or rather he himself is that rhapsodist, he is a part of the stage or audience that gives or hears the everlasting message of Sophocles, or he glows with indignation as Cicero unfolds the scoundrelism of that rascal and slippery politician Catiline, one of the boldest and most patriotic services ever rendered a state—anything, I say, that will the most quickly get the student into the heart and life of antiquity is to be emphasized in the study of the classics. Make grammar, make the dictionary, make memory, make everything subservient to reading. Read, read, read. Let the teacher illustrate quickly and, so to speak, incidentally, the grammatical points as he or the class reads the text, but read on, learning new words by reading, new constructions by reading, saturating yourself with the language itself, until before you know it the language is yours, and its glories spread before you suddenly like a charming valley on climbing the next hill. If that glory could strike in on Keats in reading a translation only, how much more upon you when the very thing itself is yours!

> Much have I traveled in the realms of gold,
>   And many goodly states and kingdoms seen;
>   Round many western islands have I been
> Which bards in fealty to Apollo hold.
> Oft of one wide expanse had I been told
>   That deep-browed Homer ruled in his demesne;
>   Yet did I never breathe its pure serene
> Till I heard Chapman speak out loud and bold:
> Then felt I like some watcher of the skies
>   When a new planet swims into his ken;
> Or like stout Cortez when with eagle eyes
>   He stared at the Pacific—and all his men
> Looked at each other with a wild surmise—
>   Silent—upon a peak in Darien.[1]

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[1] Keats, On First Looking Into Chapman's Homer.

Yes, a light will have gone out of the world when the utilitarian spirit of to-day, with its steel eyes and sodden materialism, banishes Greek. To look at the language itself,—how graceful, how flexible, how supple, adapted to all conditions, to all moods, to all needs, as though expressly made by the Almighty himself as the universal tongue. Experts in it say other languages seem tame and narrow and meager. It is a better Field of Cloth of Gold. You can imagine the ghosts of Plato and his compeers turning from heaven in disgust if Greek was not spoken there. I am reminded of the words of Coleridge:

> Greek, the shrine of the genius of the old world; as universal as our race, as individual as ourselves; of infinite flexibility, of indefatigable strength, with the complication and distinctness of nature herself; to which nothing was vulgar, from which nothing was excluded. Speaking to the ear like the Italian, speaking to the mind like English; with words like pictures, with words like the gossamer film of summer; at once the variety and picturesqueness of Homer, the gloom and intensity of Æschylus; not compressed to the closest by Thucydides, not fathomed to the bottom by Plato, not sounding with all its thunders, nor lit up with all its ardors even under the Promethean touch of Demosthenes.[3]

Now to get into a language like that until you feel its charm, to find out its qualities for yourself and why those qualities make it perfect, is not that an education in itself?

As a student of church history I have been struck with the historical importance of Greek. It certainly is an amazing thing that when Christ came and Paul went forth to preach every person with even a partial education could speak and write Greek, that not a bright man or woman in the whole Roman empire, not a trader, not a sailor, not a reader, not a traveler, not a teacher, not a learner, but that could understand Greek. It was the *lingua franca* of antiquity. Greece had her colonies everywhere. Asia Minor was seething with Greek ideas. Rome was so Greek that every wide-awake person in the town knew it, and no other language was used in the writings of the Roman Christians from the time of the establishment of Christianity there till about 200. Even in Carthage, the most Roman or Latin city in the empire, Greek was so well known that the great lawyer-presbyter Tertul-

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[3] *Study of the Greek Classic Poets*, gen. introd.

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lian wrote some of his works in it as late as 200 or after. Just as a generation ago French took you all over Europe among educated people, so much more Greek was your passport over the civilized world in those crucial years which were the making or marring of Christianity. Though ordinarily Christ and apostles spoke Aramaic, they were bilinguists, and also spoke Greek. You say the apostles were too rude and ignorant. O no. The apostles were not farmers living on back lands, but fishermen trading in the flourishing towns on the lake of Galilee. For that Greek was indispensable. Matthew was an officer of the Roman government, and his knowledge of Greek goes without saying. When these apostles came to quote the Old Testament they quoted the text they were familiar with, namely, the Septuagint, the Greek version. Christ lived at Nazareth near the great travel roads, and picked up Greek as Italian children pick up English on our streets. Jews came from all parts of the empire to their great feasts, and for that a common language was necessary, and it was Greek, a kind of second mother tongue to every traveler and reader. For that reason in order to be understood by everyone, Peter spoke Greek in his Pentecost speech, though once when Paul wanted to address a select class of brother Pharisees he used a tongue that would conciliate them—Hebrew. Paul was as ready in both languages as Lanier was in French and English, and it is likely that Paul was even a trilinguist, that is, knew Latin too. At least we know that he was familiar with Roman law, and to be a scientific expositor of his writings we need to be "up" in three civilizations, three departments of knowledge, Hebrew, Greek and Latin. The papyri discoveries in Egypt the last twenty-five years show that all over the empire correspondence, accounts, commercial transactions, everything, were written in Greek. And it was written in substantially the same kind of Greek as the New Testament. If there is anything in the doctrine of divine providence that our fathers believed, certainly the spread of Greek and its use as a universal language during the infant years of Christianity was a wonderful illustration of it. That was a part of the fullness of time.

This will be all the more apparent if you consider the influence of this fact on the content or message of Christianity. If

that universal tongue had been Hebrew you would have had—speaking after the manner of men—a faith mystic, involved in hyperbole, poetic, vanishing in figures of speech and gorgeous cloudland, an Eastern faith, and Christianity would never have been heard of in the West. If that tongue had been Latin, you would have had the other extreme, a hard, cold, practical religion, precise, external, spectacular. You would have had what Rome did make Christianity, say from the fifth century on, only much more so. And you never would have had the Reformation, nor Protestantism, nor all the rich effulgence of religion, culture, science, in the last 300 years. The Reformation had many causes, but if Greek manuscripts had not been discovered and studied in the fifteenth and sixteenth centuries—that discovery and its consequences which we call the Renaissance—we should be still living in the Middle Ages; and if a pale, half-sick quiet scholar had not spent his days and nights poring over one section of those manuscripts, namely, those of the Greek Testament, and published his results in that Testament in 1516, you and I would not be here to-day. What vast consequences sprang from that Froben folio in 1516! Yes, a new world from a Greek text! Because the first literary language of Christianity was Greek we had depth, yet clearness, profound doctrines, yet rational, the mystic vision and the practical man's sense, the innerliness of the philosopher and the form and beauty of the artist, love of truth on the one side and love of human beings on the other, aspirations after God, but aspirations that are not hallucinations but grounded on reality—all this we get because our first preaching, our first message, our first documents, were in Greek. Because Christianity is a universal faith, because it is the faith of reason, because it is both the mother of culture and the handmaid of progress, because it pierces the heavens with the seer and has its feet on solid ground with the common man—all this it owes the simple but pregnant fact that its first apostles were Hebrews who wrote and spoke Greek. And yet from some of our theological seminaries Hebrew is gone as a condition of graduation, even from seminaries supposed to represent so scholarly ideals as Union and Yale. Shall Greek be the next to go? Shall the church enter the new age

with eyes closed like fish in subterranean waters! When her leaders and teachers cease to be refreshed with the ideals of her creative years, those ideals and principles which are the master light of all her seeing, when they no longer touch the mother earth from which they sprang, what tragic collapse of spiritual strength, what eclipse! They may still be serving tables, but as blind, active, but with no vision.

As to the value of classic studies I have been much interested in testimonies by those who might naturally be of another opinion. I quote the letter of President B. S. Ewell of the College of William and Mary, Virginia, to an English scholar:

> I have received and read with much pleasure your protest against making Greek an optional study at Cambridge. I fully agree with you. The classical languages have done more to develop mind than all studies put together. To comply with the demands of those who contend for what they call practical education would be destructive of what ages have proved to be sound learning. I say this, though I teach the physical sciences.[4]

The professor of political economy at Oxford, Bonamy Price, gave an ardent testimony:

> See what is implied in having read Homer intelligently through, or Thucydides, or Demosthenes; what light will have been shed on the essence and laws of human existence, on political society, on the relations of man to man, on human nature itself. What perception of all kinds of truths and facts will dawn on the mind of the boy; what sympathies excited, what moral tastes and judgments established, what understanding of human life. . . . I confidently assert, that for the purposes of making a youth think long and accurately, and of forcing upon him the perception of the efficiency and results of right reasoning, no better tool can be applied than a speech in Thucydides, a discussion in Aristotle, or a chapter in the Epistles of St. Paul. (Speaking of the value of being brought into contact with the highest standard of greatness:) In no language can an equal number of writers of the first eminence be brought to bear on the formation of a youthful mind as in Greek. In poetry, history, philosophy, politics, page upon page of the most concentrated force, of the tersest expression, of the richest eloquence, of the nicest and most subtle discrimination, of the widest range and variety, strike successive blows on the imagination and the thinking faculty of the impressible student. Where can a boy be initiated into so many things, catch so many vistas, acquire a valuable and fruitful familiarity with so many provinces of manly thought, as in the study of Homer, Æschylus,

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[4] Quoted in article, Greek at the Universities, in *Quarterly Rev.*, vol. 134, p. 486, note.

> Sophocles, Aristotle and Plato, Herodotus and Thucydides, Aristophanes and Demosthenes? These men have been the founders of civilization; they have hewed out the roads by which nations and individuals have traveled and travel still, the Greek type is the form of thought of modern Europe; their initials on most vital points are fresh and living forms now. And no more decisive proof can be given of their genius, or their greatness.[5]

Our own Judge Story has these words:

> It is no exaggeration to declare that he who proposes to abolish classical studies proposes to render in a great measure inert and unedifying the mass of English literature for three centuries; to rob us of the glory of the past, much of the instruction of future ages; to blind us to excellences which few may hope to equal and none to surpass; to annihilate associations that are interwoven with our best sentiments, and to give to distant times and countries a presence and reality as if they were in fact his own.[6]

Sir Henry S. Maine says that there was only one society in which progress was endemic, and that was Greek. "Not one of those intellectual excellencies which we regard as characteristic of the progressive races of the world—not the law of the Romans, not the philosophy and sagacity of the Germans, not the luminous order of the French, not the political aptitude of the English, not the insight into physical nature to which all races have contributed, would apparently have come into existence if those races had been left to themselves," if they had not been fructified by Greek genius. "To one small people, covering in its original seat no more than a hand's breadth of territory, it was given to create the principle of progress, of movement onward and not backward or downward, of destruction tending to construction. That people was the Greek. Except the blind forces of nature, nothing moves in this world which is not Greek in its origin. A ferment spreading from that source has vitalized all the great progressive races of mankind, penetrating from one to another, and producing results accordant with its hidden and latent genius, and results of course far greater than any exhibited in Greece itself."

Prof. A. W. Hofman, the eminent chemist of the University of Berlin, confessed in his inaugural that "all efforts to find a

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[5] Worth of a Classical Education, in *Contemporary Rev.*, 1880.

[6] *Rede Lecture*, 1875, quoted by Symonds, *Studies of the Greek Poets*, 1902, ii. 397.

substitute for the classical languages, whether in mathematics, modern languages, or natural sciences, have been hitherto unsuccessful; that after long and vain search we must always come back finally to the results of centuries of experience, that the surest instrument which can be used in training the mind of youth is given us in the study of the languages, literature, and works of art of classical antiquity."[7] After ten years trial of admission of graduates of Realschulen (where Latin and Greek were elective) into the universities of Germany on an equality with the graduates of the Gymnasia (where Latin and Greek were compulsory), it was found that the latter did the better work. In an address to the Prussian Minister of Education by the professors of the philosophical faculty of the University of Berlin, including not only historians and philosophers but also chemists, physicists, geographers and other scientists, this superiority of the classically trained men was pointed out. While in the experiments of the first year the Realschulen men outrank as a rule the others, the situation is soon reversed, and in the end the Gymnasia men carry off the honors. The latter are found better mentally trained, and have the higher ability to understand and solve scientific problems. All the science and mathematical professors indorsed this view. The professors in the technical university at Karlsruhe put forth a memorial urging the study of Latin and Greek at schools, and saying that at least the "systematic study of Latin as a school discipline was of the highest value for engineers, botanists, zoologists, mineralogists, chemists, and physicians."[8]

Outside of the discipline in the study of languages so perfect as Greek and Latin, there were certain qualities in Greek genius which make classical study specially valuable in education.

1. No race ever existed that had a mind in itself so scientific as the Greek. We are not prepared for that statement, and on the strength of modern advancements of science are ready to deny it. But look. It took the Latin, Celtic, and Teutonic nations say 1,500 years, before they started on any scientific advance. But in a hundred or two hundred years the Greeks had anticipated our

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[7] *Inaugural Address*, 1880, transl. 1883, p. 49.

[8] See the introductory chap. in R. W. Livingstone, *Defence of Classical Education*, 1916.

more important discoveries, and what is more significant had outlined the path our minds should travel. They had stated for us a theory of rhythm and music, they had founded our geometry, they had laid down the postulates and axioms on which knowledge is based, they had named the heavenly bodies, explained their movements, devised methods of measuring their distance, and started the theory of planetary movements around the sun. They compiled the first map on mathematical principles, marked the earth with lines of latitude and longitude, developed mechanics, pneumatics, and even the scientific study of agriculture.

2. In pure intellectual qualities the Greek mind has never been surpassed. Not speaking of religion or revelation, they were the only national intellect which loved truth for truth's sake. For a thousand years the intellect of Europe was in leading strings, or rather under suppression, in Greek and Latin Christianity. It was only in the seventeenth, perhaps not till the eighteenth or nineteenth century after Christ, that golden words uttered in Greece in the fourth or fifth century before Christ came to fruition. It was they only who had the idea of the universe as a cosmos, an ordered whole ruled by law. It was they alone who had both the phrase and the idea *διδόναν λόγον*, to give a rational account of things. "I am one of those who are very willing to be refuted if I say anything which is not true, and quite as ready to be refuted as to refute, for this is the greater gain of the two."[9] That was a sentence which could not have been uttered any time in Europe between 400 and 1600. Nor this, "I pray God to grant that my words may endure, in so far as they have been spoken rightly; if unintentionally I have said anything wrong, I pray that he will impose on me the just punishment of him who errs; and the just punishment is that he should be set right."[10] They saw the conditions of science, *σώξειν τα θαινόμενα*, to keep the phenomena safe, that is, science must explain the facts without doing violence to them. "True opinions," says Plato, "while they abide with us are beautiful and fruitful; but they run out of the human soul and therefore are not of much value until they are tied up by

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[9] Plato, *Gorgas*, 458.

[10] Plato, *Critias*, 106.

the 'tie of the cause.' "[11] That is, opinions must be turned into knowledge by connecting phenomena with their cause.

But this intellectual interest took in themselves as well as the world. "I inquired into myself" (*εδιξησάμην εμαυτον*), said Heraclitus, and the Greeks became the fathers of psychology and metaphysics as well as of natural sciences:

> They (the Greeks) had indeed (says Livingstone) a nobler and wider conception of philosophy than we, with whom philosophy—the "love of wisdom" and science—"knowledge," disown their names and are consigned to a single province of their true kingdom and made jealous members of a loose federation. When they spoke of philosophy they had in mind the whole range of knowledge from the knowledge of God to that of nature, for they saw the universe as a whole, and regarding it all as the kingdom of man, rejected the narrow specialism of our philosophers and scientists, each shut like an anchorite in his small private cell. Listen to Aristotle on physical science. Men of science might take the words as a motto, for never has the study of nature been more nobly praised or more widely conceived. "Doubtless," he says, "the glory of the heavenly bodies fills us with more delight than we get from the contemplation of these lowly things (that is, the facts of zoology); for the sun and stars are born not, neither do they decay, but are eternal and divine. But the heavens are high and afar off, and of celestial things the knowledge that our senses give us is scanty and dim. On the other hand, the living creatures are nigh at hand, and of each of them we may gain ample and certain knowledge if we so desire. If a statue please us, shall not the living fill us with delight, all the more if in the spirit of philosophy we search for causes and recognize the evidences of design? Then will nature's purpose and her deep-seated laws be everywhere revealed, all tending in her multitudinous work to one form or another of the Beautiful."[12]

3. But the Greek had something besides the sense of truth, of science, of knowledge, which makes the study of his literature so quickening. It was the *τάσοφία παρέδρους ἔρωτας, παντοιας ἀρετᾶς ξυνεργούς*, passions that work every kind of excellence, throned at the side of wisdom.[13] If we interpret these words at their best, it is the Greek philosophy of life. Not cold intellect simply, "for the Greek word *ἔρως* is the passion of a lover; it was not narrow, for it pervaded all life and embraced 'every kind of excellence';

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[11] *Meno*, 98. I am indebted to Livingstone, *lib. cit.* 93, 94, for these quotations.

[12] Livingstone, *lib. cit.* 95–96, who gives reference, *De Part. Animalium* I. 5 and says: "The translation is taken from Prof. D. A. Thompson's delightful Herbert Spencer lecture on *Aristotle as Biologist*."

[13] Euripides, *Medea*, 84, 4–5.

it was not mere emotion, or mere morality, for it was 'throned by wisdom,' aided, disciplined and crowned by intelligence. That is Greek Reason at its best, not a mere intellectualism watching the world from a study with keen dispassionate eyes, but an ardent desire reaching out into all departments of life, seeking to reshape them in accordance with itself." It is reason *and* vision, intellect *and* emotion, philosophy *and* poetry. The Greeks are intellectuals concerned with truth, but not mere intellectuals. "Vision, imagination, suffuses their reason, and makes them artists and thinkers in one." Reason is "in their blood," but it is reason suffused with the light of beauty, if not with the light of eternity. "Happiness does not reside in flocks or money," says Democritus; "the soul is that spirit's home." "The advantage of being a philosopher," says Aristippus, "is that if all laws disappeared the philosopher would live as he did before." "Goodness in the true sense," says Aristotle, "is not possible without moral insight (φρόνησις), nor moral insight without goodness." "To seek utility everywhere is most unsuitable to lofty and free natures," he says again. After quoting some pregnant New Testament passages R. W. Livingstone says: "These are the seeds in whose tiny compass the promise and potentiality of ages of endless growth are concealed. What the Bible is in the world of religion, that Greek literature is in the world of thought; so simple, so memorable, so clear, so illuminating, so instinct with the spirit of reason, so able 'mettre la verité dans un beau jour.' We find in it the seminal principles of most of our modern thought stated with the profundity, and often the conciseness, of a New Testament text."[14]

It is these qualities which set apart Greek literature in a place by itself in the history of the world. "I finished Thucydides," says Macaulay, "after reading him with inexpressible interest and delight. He is the greatest historian that ever lived."[15] (It is hardly necessary to say that Macaulay in all of his multifarious reading in ancient and modern tongues read always in the original.) "I am still of the same mind," he wrote in his edition of Thucydides a year later. He says again: "Home and read Thucydides.

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[14] Livingstone, *lib. cit.*, 93.

[15] Trevelyan, *Life of Macaulay*, Eng. ed. p. 689, N. Y. ed. i, 409. Date of entry Feb. 27, 1835.

I admire him more than ever. He is the great historian. The others may hope to match him never."[16] This was after he had published the first volumes of his own History, which until one reads he has no idea of the fascination of history. Again: "I found copies of my History on my table. I read my book and Thucydides, which, I am sorry to say, I found much better than mine."[17] In fact is is said that the seventh book of Thucydides is the most perfect piece of historical writing ever put forth, and fills all historians with despair. But the eighth book is not so good, and Macaulay felt a little encouragement. "Staid at home all day, making corrections for the second edition. Shaw, the printer, came to tell me that they are wanted with speed, and that the first edition of 3,000 is nearly out. Then I read the eighth book of Thucydides. On the whole he is the first of historians. What is good in him is better than anything that can be found elsewhere. But his dry parts are dreadfully dry, and his arrangement is bad."[18] He placed Homer as high in poetry as Thucydides in prose, it appears. Lord Carlisle says in his Diary: "Breakfasted with Macaulay. He thinks that though the last eight books of *Paradise Lost* contain incomparable beauties, Milton's fame would have stood higher if only the first four had been preserved. He would then have been placed above Homer."[19] I remember reading about Macaulay taking the Odyssey with him on one of his walks through the London parks and saying something like this in his Diary: "I read the Odyssey book so and so in my walk. The pathos was overwhelming. I wept like a child." I have often thought of that picture of this man of the world and of letters striding along the London walks reading Homer, entranced with its eternal freshness and old-world simplicity, and shaken with grief at the sad reality of its picture of human life.

On the whole, then, I think that the cutting out of the classics will work an irreparable loss to our civilization, our culture, our ideals. When my son had to face the question of electives in college, I said to him, "Other things being equal, it always seemed

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[16] *Life*, N. Y. Ed. ii, 215 (Nov. 25, 1848).

[17] Nov. 29, 1848 (ii, 215).

[18] Dec. 4, 1848 (ii, 15).

[19] Nov. 29, 1852 (ii. 176).

to me that Napoleon Bonaparte was a more rewarding study than a bug and the political achievements of Gladstone than a stone." An old Greek philosopher of the sixth century B. C. said: "πολυμαθία νόον οὐ διδάσκει—masses of knowledge do not instruct a mind." Of course we must have an accumulation of facts by which to get along in life, but the chief end of man "is not πολυμαθία, but the development of the νοῦς, the training of an inquisitive, acute, industrious, patient, truth-loving mind, which knows what facts are essential and what are not, when a thing is proved and when it is not." For that reason the classics will not lose their hold on the human spirit, and especially the Greek which are now most attacked. The Greeks had a literature and life instinct with genius. But they also had a literature and life in which reason was incarnate, reason in politics, philosophy, history, letters, and in their own measure in religion.

A word before I close on an important matter. Can we look to the Greeks or Latins for our ideals? Can we abandon ourselves to their culture, to their morality? Ever since Goethe there has been a school devoted to the Greek cult as a kind of substitute for Christianity. You remember the interlude of Helena (*Faust*, part ii, act iii) where Faust's nature is to be elevated and purified by Greek beauty. Helena represents the classical in art and literature. Faust wins her and that represents a stage in his regeneration. "No one can be a pure Hellene," says the Cambridge classicist, the late Prof. Jebb, "nor, if he could, would it be desirable; but everyone should recognize the special elements with which the Hellenic ideal can ennoble and chasten the modern spirit, and these he should by all means cultivate. To do so successfully is to educate one's sense of beauty; and to do that right is to raise and purify one's whole nature."[20] That school has many representatives in our colleges, in journalism, literature and art. But to take the Greek cult seriously as a rival of Christianity would be suicidal. Even so pagan a spirit as John Addington Symonds, who was steeped in the study of Greek classics, has to confess that Christianity was an immeasurable advance. He says: "The divine life and the precepts of Christ are as luminous as ever, and I for

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[20] *The Growth and Influence of Classical Greek Poetry*, Boston, 1893, 239.

one have no desire to replant pseudo-paganism on modern soil. I know full well that in addition to its being undesirable, it is utterly impossible. I know moreover that new virtues unrecognized by the Greek have been revealed to the world by Christianity, and that a new cogency and new sanctions have been given by it to that portion of ethics it had in common with Greek philosophy."[21] If some of our young pagans advocate a Greek Humanism as an ethic and a religion they are living in a fool's paradise. Let them read say von Döllinger's great book *Heidentum und Christentum* or my friend Prof. Sihler's most important and valuable study of the spiritual elements of classical antiquity, *Testimonium Animae,* New York, 1908, and they will have a rude awakening. Check your overwrought admiration by the facts. The value of the classics is not as an idol to be set up, as a religion to be worshiped, but as stimulus, as culture, as broadening the mind, as fructifying the soul. And this outside of the philology, outside of brushing up against languages so polished, so clear-cut, as Latin, so perfect as Greek. And therefore Edmund Burke always had Virgil within his reach, Curran took Virgil and Horace as his traveling companions. Chief Justice Parsons was an enthusiastic student of the classics, Robert Hall devoted several hours a day to their study during the most active years of his ministry, and often referred to Plato with high eulogy.[22] A Socialist deputy in the Prussian Lower House said in 1916, "All modern nations still suck their nourishment from things Greek." Whatever his Socialism, his historical judgment was near the truth. You can get along without Greek. You can dispense with Shakespeare and the Bible. But both will still live and offer their unsurpassed treasures. So with the Greeks.

> But rigorous teachers seized my youth,
>   And purged its faith, and trimmed its fire,
> Showed me the high white star of Truth,
>   There bade me gaze, and there aspire.[23]

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[21] *Studies of the Greek Poets*, 3d ed. 1902, ii, 398-9.

[22] See the admirable introduction (probably by Sears) in *Classical Studies*, by Professors Sears, Edwards and Felton, Boston, 1843. In the '40's they were discussing as vehemently as to-day the value of the classics.

[23] Matthew Arnold, *Stanzas from the Grande Chartreuse*. Compare his eulogy of Sophocles in *To a Friend*.

MORE METHODIST NEEDS—A VOICE FROM THE CROWD

Albert Edward Day
Canton, Ohio

The only man who has no needs is a dead man. Life and need are contemporaneous and coextensive. The more abundant the life, the vaster and more complex the need. A baby's needs are few. True, they are often very bothersome; they have no regard for callers nor for the clock. The darkness and the light are both alike to them. Infantile needs are also very perplexing. One never knows whether the insistent cry which is their voice is due to a pricking pin or a pang of hunger or a spasm of temper. But untimely and perplexing as childish needs may be, they are still very few. A bottle and a bed and a bath compose the tale. But as life develops, needs multiply until the full-grown man must have schools and industry and commerce and government and science and philosophy and literature and art and religion and God. The finite can no longer answer the demands of his soul. He must have the Infinite. To say that a man has needs is only another way of saying that he is alive. It is not otherwise with an institution. If Methodism has any manifest exigencies it is only because she is still at a far remove from the ecclesiastical cemetery. Her bones are not dust nor her good sword rust. If a man is looking for her he will not find her "under the poppies" nor at the casualty clearing station. She is in the front line trenches, ready to go "over the top" in the next forward movement against evil. She is very much alive! When we presume to talk about her needs, we are not bringing charges against her. We are paying her a compliment. We are recognizing her abundant vitality and her crucial position among the forces of the twentieth century. We are only seeking to guard her against faulty rations, untempered weapons, unwise leadership, and an inadequate plan of battle.

I

This paper would not be making its appearance if its author

did not believe that a very vital need of our church at this hour is the recognition of the right of discussion. It would be very easy to make out a rather convincing case against the fitness of the writer to pass critical judgment upon so great and venerable an institution as the Methodist Episcopal Church. The writer holds no brief for himself. But he does believe in discussion, in the right of any layman or any preacher to review the ecclesiastical situation and to offer reasonable and constructive criticism of any matter which violates his sense of justice or contradicts his view of the demands and opportunities of the hour. There is evident just at present a rather alarming impatience with discussion. There is even an attempt in some quarters to head off discussion —to create official circles and official practices and official programs that are sacrosanct. One of our Bishops is reported to have said at an unpleasantly recent date, "I would rather have a man 90 per cent loyal and 50 per cent efficient than a man 50 per cent loyal and 90 per cent efficient." The impression gained by at least some who heard those words is that the Bishop was giving a general invitation to the preachers of his area to march to his tune even though they had a better tune of their own under whose inspiration they might more surely and swiftly reach the goal. I hope no Bishop ever really said just that. If he did, I hope he did not mean it. Loyalty is of course a great virtue. In time of war it is the transcendent virtue. In time of peace, however, it needs the balance of other virtues. It is always popular with the autocratic mind. But it often conveys a sinister implication to the mind democratic. And when a man with much ecclesiastical power in his hand serves notice that he wants loyalty to himself rather than efficiency in the Kingdom's tasks, he must not be surprised that some will demur. There is genuine respect for the episcopacy everywhere in Methodism, but few are ready to believe that ecclesiastical wisdom is confined to the episcopal bench, or that the voice of episcopal authority should be the signal for every other voice to remain silent.

I should be very sorry if any word of mine were used to discredit the Centenary. It *was* perhaps the greatest forward movement of the kingdom of God since the birth of Methodism. It has

meant life to multitudes sitting in the land of the shadow of death. There is probably no preacher here who has not been benefited directly and financially as the result of the larger sense of stewardship that has come to the church under Centenary tutelage. The Centenary has been a memorable achievement to date. But along with the Centenary has come a disrelish for pastoral opinion that is not a good thing. In one great convention a Centenary official referred scornfully to some criticism that had emanated from pastoral sources and shouted crushingly, "What right have the fellows on the side lines to criticize the men who are straining every nerve to carry the ball down the field?" The painful element in the assumption is that the pastors are on the side lines and that the officials sitting at their desks devising programs and dictating letters are the men who are bucking the line and wearing out their energies in actual scrimmage. It is really so painful that it is ludicrous. If the pastors who are wrestling with recalcitrant official boards, facing the meanness and the littleness of congregations with no vision beyond their own bundle of bonds or their own pile of pumpkins, fretting their lives away trying to meet the often impossible demands of schedules prepared a thousand miles away both geographically and sympathetically, if these pastors are not on the scrimmage line, then nobody is. They are the ones who have to risk broken necks and broken hearts and their opinions ought not to be scornfully received even though they differ seriously from the results of the official mind. I happened not long ago to see a letter written to an area secretary by one of the department secretaries at Chicago. The area secretary had written that the pastors were rebelling against the hard-and-fast schedules which were being imposed upon them and which left little room for local initiative. Rather reluctantly the distant official admitted that occasionally the schedule might be altered to meet unusual local situations, but he did not find it possible to close his letter without uttering the solemn warning if not threat: "The brethren should be very careful how they dissent from the judgment of our official leaders."

I need not tell you the silent pressure that is constantly being exerted to hush disagreeable questions and to secure conformity.

Preachers are human. They want to reach the highest positions they are capable of filling. They want their faithful wives to have some of life's comforts and their children the best of life's opportunities. They are not afraid of hardship and persecution for themselves, but they think of the "wee bairnies" at home and then they think some more. They have witnessed the scorn with which challenging opinions have been received. They have seen how easily the offender may be ignored in making appointments. They have read the exaggerated press notices of men who put on "our program." And they decide, humanly enough, that discretion is the better part of valor. A friend of mine who travels at large through the connection says that everywhere the impression that he receives is of men who are cowed by the big fist of a growing bureaucracy. There is often serious disagreement with certain things that are being done, but no one likes to take his life in his hand and speak out.

One cannot help but note the absence from many church papers of real discussion of men and methods. Delinquent or recalcitrant pastors come in for frequent rebukes, but after one leaves the pastorate he seems to have passed the pale of liabilities. Thereafter his sermons are always eloquent, his administration entirely beneficent, his plans wholly admirable. The pen may be mightier than the sword, but the official pen is often more unoffending than a toy cannon. Of course no editor is under bond to give expression to the discontent of any mind but his own. But when there is such absolutely perfect agreement with all the deeds of officialdom one wonders if the editor may not be under bond to repress even his own honest opinions.

My brethren, this state of affairs is totally unwholesome. It is good neither for the man above nor the man below. It creates among afficials irresponsibility and intolerable conceit of opinion. Few human beings can escape the moral perils involved in the possession of sacrosanct authority. Power is given with safety only when the giver retains the right of criticism and of consequent revocation. We cannot afford to develop a Potsdam temper or a Junker mind in Methodism. We ought to care enough for the souls of men who sit in places of power to treat them to liberal doses

of dissenting opinion and if necessary put them in the Turkish bath of criticism and let them have a good sweat. A great many unwholesome fevers yield to such treatment. Unhampered discussion is good for the man above. It is *indispensable* for the man below. The opinion of the great body of Methodist preachers cannot be ignored or repressed without creating great unrest. It is wholly un-American to presume that you can make a company of automatons out of a great body of educated, self-respecting men such as compose the Methodist ministry. The Methodist preacher is a long-suffering person. He will go a long way in cooperating with programs that do not meet his personal approval if he is not denied the right of expressing his dissent. He will go in fact to the very limit of conscience. But if he is refused the cordial privilege of giving his opinions circulation in the effort to discover whether or no there are enough similar opinions to compel a change of policy; if he is treated as if his opinions did not count; if he is summoned to obedience and not to conviction; if he is penalized for daring to be different, then he is sent back to his task with broken spirit, with serious diminution of loyalty, with bitter resentments that reduce his efficiency to the lowest level. Autocracy in Methodism is the poorest possible method of administration. It curseth him that gives and him that takes. It makes all rule unkingly and all obedience degrading. It weakens denominational ties and crushes the spirit of cooperation without which progress is impossible. Let us have done with restraints upon opinion. Syndicated thinking is no better than syndicated sermons. Let the forum take the place of the bureau in the framing of policies. Let no man be penalized for independence of thought. If we believe in democracy, we believe that God sometimes speaks to the humblest as well as to the highest. There is no monopoly on the cables to heaven. They have their terminals in Chipmunk Center as well as in Chicago. A Messiah once came from Nazareth. The Pharisees didn't like him, but if they had listened to him their ecclesiastical and national structure would not have tumbled about their ears. They knew not the things that make for peace. When they cried safety, then sudden destruction came upon them as pain upon a woman in travail.

II

It may seem a little blunt to say that there is a rather startling demand for a revival of frankness among us. It is needed in more than one phase of our life—notably in our pulpit theology. The free churches of England are facing a crisis. The preachers have been studying science and historical criticism and philosophy, and as the result of their studies have undergone a revolution in their theories of creation, inspiration, the fall, and many other matters included in the circuit of ecclesiastical meditation and teaching. But while all this revolutionary change has been going on in the minds of the preachers, they have been very uncommunicative, to say the least. In their pulpit ministration they have touched difficult matters symbolically or have left them severely untouched. The result has been that while they themselves have accomplished a long intellectual and spiritual pilgrimage, their congregations have remained in the old traditional strongholds. One day some of the laymen became suspicious and began to ask questions, and before long the whole situation stood revealed. Between preachers and people there was discovered a gulf almost as great as that between Dives and Lazarus. Which was in Abraham's bosom and which was in hell is still a matter of debate. It has been an embarrassing time for the preachers and a tormenting time for their congregations. The ministry cannot return to the past. The truth does not lie in that direction. But it is going to be a very difficult matter to bring the laity up to the present—much more difficult than it would have been had they dealt with them honestly from the very first and led them step by step away from the difficulties and the insecurities of the traditional position into the new viewpoint demanded by modern science and the revision of history. If we are not careful, we are going to create a similar or worse condition in Methodism. Anyone acquainted with what is going on in Methodist universities and schools of theology and with what is being printed on Methodist printing presses, knows that there has been a great break with tradition. Many things that a previous generation considered essentials of faith have been discarded altogether. Ministerial views of creation and the fall, of Old Testament history and

Pauline theology, of prophecy and apocalyptics, of the atonement and of God himself are rapidly forming into a coherent system of religious belief that is at a far remove from the current impressions of Methodist doctrine. To many of us they represent not only inevitable beliefs, but glorious beliefs. The Bible is a nobler book, God is more godlike, Christianity more believable, Christ more winsome because of them. What are we going to do with this new body of belief? We can conceal it and continue to utter platitudes and half-truths. So doing we shall alienate the intelligent who know better and who know that we know better. We shall leave untaught the youth who go from our pews to the university with a lot of indefensible, unscientific dogmas associated in their minds with religion so that when they are assured of the falsity of the dogmas they will repudiate the religion which we have builded upon them. We shall also be false to the unlearned who will miss the note of reality in our preaching. And some day when the results of modern learning filter down to them as they are rapidly doing through magazines and books and popular lectures, there will be a lot of explaining to do that will not elevate us either in their estimation or our own. Maybe they will not ask us for an explanation, but, unable to reconcile what we have permitted them to believe with what science and history tell them is truth, they will go out into that outer darkness of doubt where there is weeping and wailing and gnashing of teeth. It is difficult to believe that double dealing in the pulpit is any more sensible than it is over the counter. Half truths are the devil's tools, not Christ's. One day I was called into the home of a millionaire. I do not know when I have seen an able-bodied man in such agitation. His hands trembled; his voice quavered. He was in anguish of soul. He told me he had not been able to sleep for weeks. He feared nervous breakdown. He said: "There isn't a thing on earth that money can buy that I can't have. I can go anywhere or do anything that I want to do. But I am in hell. I want you to tell me what to do. Be perfectly frank with me. If you think I ought to take a sea trip I'll do it. But I must have relief." By this time my curiosity was aroused to the highest pitch. I had always thought of him as a contented, happy man.

He seemed reluctant to tell me what was the trouble, but after many assurances, he proceeded: "I've lost my faith. I cannot believe what the church believes or even what I myself once believed." Then he went on to tell me his experience. His father had been a minister and a saint. He himself had entered the church when a lad. Then came college and study and the revelations of science. For a long time he tried to dodge the issue, but at last he could not continue to shut his eyes and retain his self respect. And he was in hell. He thought of his old father and what he would think if he were still alive. He thought of his happy childhood and the unquestioning faith of youth. But they were gone forever. He had nothing to cling to. He was as frantic as a drowning man in a wintry sea. I have never known greater distress. I asked him what it was that he couldn't believe. Most of it was what you and I ceased to believe long ago. Fortunately I have gone through a similar experience and I knew just what to do. I was glad first of all that I could assure him that Methodist thought had materially changed in the last twenty years, and that what I was going to tell him was not my opinion only, but the published opinion of some of our most prominent men. Then I was glad that I had discovered that a great many of the husks of belief might be stripped away and leave still a golden ear of rich nutriment for the soul; that it is what a man thinks of Christ that counts, not his theory of creation. Frankly I proceeded to describe to him the modern position. I told him of a religion which did not oppose science, but took its discoveries and made them the vehicle of a spiritual interpretation of life and of the universe. As I talked I could feel the strain of his agony relaxing. I do not pretend to you that in one single hour I was able to bring him again to complete rest of soul. But I confirmed then what I had long ardently believed, that the way to lead the educated mind to faith is not along the path of half-truths and evasions.

The excuse often urged for silence in these vital matters is that speech will confuse uneducated minds and shatter their faith. It is the same course of reasoning which led the parents of yesterday to evade the child's question about the origin of life, or to meet it with fairy tales, imagining that thus they were guarding

the purity of the child mind. They did not reckon with the fact that children have other means of information besides the parental dictums and that if the facts are not given to them by clean lips amid holy influences, they will be learned under conditions that will give them a sinister effect on all after life. In a word, silence does not defend purity; it destroys it. The case is not otherwise for faith. The humblest man in our congregations has other sources of information about the progress of scientific and historical investigations besides our sermons. If he does not learn the facts under auspices that help him to see their Christian meanings, he will learn them under auspices that create a suspicion of the sincerity of the ministry and of the truth of the religious view of life. Our present method of procedure is not a defense, but a betrayal of the faith. I am aware that if the situation is to be saved there must be a development of the teaching ministry. And some are afraid of the task, afraid that congregations will not listen. The idea still obtaining in some circles is that only sensational or sentimental or "botanical" preaching will bring people to church. But my own experience has made me an enthusiastic devotee of the teaching business. When I came to my present charge I was told that I would have fairly good morning congregations, but could not expect many people in the evening. The fact is that for more than three years we have had overflowing assemblies both morning and night. This result has been attained not by the resort to the spectacular, nor by the appeal to the love of novelty, but by a painstaking effort to reinterpret the fundamentals of religion in the light of modern learning. There has been a fear that the truth would unsettle faith, but people have said to me again and again after a careful putting of somewhat revolutionary truth, "That was the best argument in favor of Christianity I have ever heard." Men and women of humble station have stopped me on the street and in the market, and have said, "We have been waiting for twenty years to hear what you told us last night." Perhaps after all the real peril is not in our getting too far ahead of our people, but in our lagging so hopelessly behind that we shall no longer command their attention and respect. Nor is truth hostile to spiritual life. In these three years this church has received more than a thousand

into membership; the prayer meetings have steadily grown in attendance and interest; the Epworth League is no longer a "Society for the Unintelligible Reading of Platitudinous Clippings"; the young people are hearing the call of Christ and are surrendering for lives of service. There is no discoverable reason why the same things may not happen anywhere where a minister with a glowing evangelical experience and a faith in the Christ engages, not in mere negative criticisms of the past or present, but in the positive affirmation of eternal verities freshly interpreted in the scientific categories and philosophic terms of this wonderful new day. Such preaching will appeal to many who now stand aloof from the church because of a suspicion of its inhospitality to truth; it will save to our fellowship many who are running after this "ism" and that in an endeavor to satisfy their sense of reality; and it will save our own souls, for no otherwise can we maintain our relationship to the spirit of truth than by the proclamation of the truth.

III

Many who read this paper will probably think of other needs which to them are of greater importance than any here presented. I have not hoped to cover the field. This is not a survey. It is only a voice from the crowd. There are other anxieties which rise in the heart of a lover of Methodism which must remain unspoken for the present. Permit a final word on what can be described as a shift of emphasis. In ecclesiastical machinery we should like to see a change of emphasis from superorganization to the pastorate. The idea that there can be a promotion from the pastorate to something more honorable is creating an unhealthy attitude of mind, that accounts for much irritation and restlessness. The notion that no man has "arrived" until he is elected to some office or another is the father of many rivalries and of the expenditure of energies in ill-concealed efforts to assure an "arrival" that might better be spent in salvation of souls and the building of the churches and the redemption of society. In any true conception of the church there can be no promotion from the pastorate. The church may need men for other positions, and when she calls they ought to go, as good soldiers of

Jesus Christ. But they are not being elevated; they are only being shifted. No greater honor can befall any man than the high privilege of preaching Christ, Sunday after Sunday, to a congregation of men and women and children who trust him because they know him and because they know that he knows them and loves them just the same.

On Sunday night, as tired limbs stretch out to rest and memories of the upturned wistful, appreciative faces of the day come thronging to bless our fading consciousness, or when we have been in some home where death has wrought its terrible tragedy, and after having tried brokenly to pray for the comforts of divine grace upon the household, a wet hand has seized ours and honest eyes have looked into ours and said, "Your prayer has helped me so"; or when in some far quarter of the city some child sees us passing and stops his play to run over and say with proud anticipation, "Dr. Day, are you coming to our house?" we feel a strange lump in our throat and we stammer a choking prayer of thanksgiving to the God who counted us worthy calling us to this ministry. Now the full glory of a pastorate, like that of forbidden wine, is realized only in maturity. There are sanctities which cannot be entered except after long acquaintance. There is a grip upon a city's life which can be acquired only by long residence and participation. There is a throne of power that can be mounted only after the testings and the triumphs of years. The Methodist church has been justly famed for its eloquent ministry. Suppose that it came to a new appreciation of the opportunities of the pastorate and when it found anywhere men of scintillating minds and glowing hearts and flaming tongues, instead of saying, "Go to; here is a preacher; let's make him a secretary or perhaps a bishop," it said, rather, "Here is a preacher. Let us give him a pulpit worthy of his life," and proceeded to make possible in our great centers of population what Cadman has done in Brooklyn, Jefferson in New York, Gunsaulus in Chicago! Surely we have the men and the opportunity. And some of us believe that the release of powerful forces for the Kingdom awaits such a reemphasis upon the unparalleled opportunities of the permanent pastorate.

POSITIVE VALUES IN HUMAN EXPERIENCE

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In the first part of a discussion of positive values in human experience it would seem very fitting that some explanation be made as to what is meant by values. An attempt immediately to clear up this point, while seemingly an incidental matter, is probably more difficult of achievement than the casual observer might think. And although it may be even impossible to give a definition of value which will satisfy the exacting critic, it is in order, in the interest of a mutual understanding, at least to make a statement as to what we are going to mean by the term in this paper. So with this purpose specifically in mind the position is taken that anything of an abiding character which appeals to us and calls forth a response—that which appeals to us, having content sufficient for the realization of our desires and motives, thus affording a sense of satisfaction and fulfillment—may be looked upon as a value. It may be said, however, that there are many things which make tremendous appeals and get whole-hearted responses and yet cannot be looked upon as values. This makes it necessary early in our study to differentiate between values, placing some on the credit and some on the debit side of the ledger, calling one group of values positive and the other negative. Those things which contribute to the enrichment and ennoblement of life, proving to be assets in human experience, are considered positive values. On the other hand, those things which actually cost something and take away from the capital of things worth while, thus becoming liabilities in life, are to be looked upon as negative values.

It would be very interesting to make an excursus into the field of negative values, in connection with our immediate task, but this would lead to the depths of the problem of evil and consequently would be an undertaking too large to be consistently worked out in a study of the positive facts of life.

As a possible method of approach to our task the general field of so-called intrinsic values in life might be presented under the following heads: economic, bodily, recreational, intellectual, æsthetic, moral, and religious. Following this summing-up the question naturally arises as to which of these special fields represent the real and lasting verities—genuinely positive values. As an answer to this possible query, each one should be examined briefly, but with care sufficient to avoid unfairness.

The right of economic values, though practical and popular, to be classed as genuine is generally questioned. Present-day experiences corroborate history as to the correctness of this attitude. The story of the rich man tearing down his barns in order to build larger and better rings in the ears of all who would make wealth identical with real and lasting possessions. Nor can bodily values, such as eating, drinking, etc., be placed in the category of things which really count for the most. While many may see in the satisfaction of bodily desires a goal seemingly worth striving for, it is generally realized in moments of calmer meditation that the body is but a vehicle for a something more significant and far-reaching, being but a temporary structure which eventually "crumbles back to dust." Its pleasures are but for a season, of which Belshazzar's feast is a constant reminder. Likewise to so-called recreational values must be ascribed a similar transiency. Coming to intellectual values, we find that they are too cold and abstract to possess the richness which should characterize genuine reals. When at their best, unaided, they rise but to the level of scholasticism. When examining æsthetic values, it is more difficult to reach a conclusion as to what classification should be given them in relation to ultimate truths. The advocate of pancalism would probably give these values first place in the realm of things ultimately real, stressing the fact that æsthetics does not concern itself at all with the ugly, building only around the beautiful. Since, however, art aims only at pleasure, not to teach, the scope of its purpose can justifiably be questioned. If art is only for art's sake, are its ends sufficiently big to represent abiding verities? But while the beautiful of æsthetics may not seem to be identical with ultimate truths, we have here surely a significant

avenue of approach to the higher realities of life. And if æsthetic values cannot be put on a par with the highest, art must at least be looked upon as a vital agency, accessory to an appreciation of the most genuine facts in human experience.

It is when coming to moral and religious values, seemingly, that contact is established with those things most worth while in life. In our search for real values it would seem necessary to pass by all the fields which have been hastily reviewed, and suggest the belief tentatively that the objects of our search are to be found in the domain of ethics and religion. In fact it might be consistent to say that religion itself represents the realm which contains all genuine virtues. It seems reasonable, however, that since conduct represents so much of life, and since ethics has to do with conduct in so far as it is good or bad, right or wrong, ethics might seem to claim a place beside religion, as far as values are concerned. But religion is just as much concerned with conduct as is ethics. In fact the field of religion seems to be inclusive of all in which ethics is interested.

The attitude of those who would make morality and religion identical will hardly stand the test of a careful analysis. There is morality in religion, but religion moves on beyond this. Some one has said in substance that in any well-balanced conception of religion three universal elements are to be found: 1, recognition of a power beyond our control; 2, feeling of dependence upon this power; 3, entering into relations with this power. Religion then is active and dynamic. It is a striving to become, an active yearning for relations with that Power which we conceive as "having ultimate control over our interests and destinies." It is not limited to the world of human relationships. It is interested in conduct good or bad, right or wrong, but it goes further than this. It is morality plus God, plus belief, plus worship. But in morality there is not necessarily any God, neither belief nor worship. Religion, which is a natural something, perhaps a composite of instincts, seems to be the big "living-room" of life. These things being true, it would seem reasonable to believe that it is within the realm of religious phenomena that the positive and genuine verities of human experience are to be realized.

To say simply that positive values are to be found within religious experience does not reduce the residence of these truths to a sufficiently definite locus and does not give satisfactory enlightenment as to any of their distinctive characteristics. Seeking this specific information leads us to be interested in knowing with what phase or level of human activity these values are always associated. And with this end in view, taking our lead primarily from Dewey and Tufts, we would call attention briefly to the three levels of conduct characteristic of human relationship:[1]

1. The instinctive level. This represents a primitive situation where people act according to instinctive impulses and needs. Society in general has risen above this level.

2. The level of standards and customs. Here people aim primarily to conform to the standards and customs of the group.

3. The individual, reflective level. Here beliefs and standards are weighed and criticized, and then accepted or rejected according to the wish of the agent. This is outstandingly the *personal* level, the individual rather than the group being the unit which figures in situations.

The instinctive level is animal like; here acts are performed in a blind way. The second level of customs and standards represents bridled activity, despite the fact that much of conduct fails to rise any higher. It is on the third level, the personal, that the highest type of living is experienced. It is here that life's richest meanings are realized. As one rises to this level from time to time he comes into the realm of eternal verities. It is on this level that one thinks his way through problems as a person, this being the way customs are made better, standards lifted, and new values discovered. We would not be understood as decrying standards, laws, etc., or as saying that no values are to be found in group experiences. No one would be willing to doubt the worth of standards as instruments of progress. But even in groups we can act in a limited way as persons. Surely standards are needed, but no one can afford to form the habit of passively accepting all standards without ever demanding that they submit themselves to the pragmatic test. People of all ages have gone

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[1] Compare Dewey and Tufts' *Ethics*, p. 38, *passim*.

back too much to creeds, councils, etc., and not enough to the fountains of truth, conscientiously scrutinizing and criticizing facts. Wisdom dictates that individuals should critically analyze standards, often rise above them and thus pull the standards up higher. It is only in this way that progress is made possible. All the great leaders who have made contributions to the world's good have lived and worked largely on this highest level—Luther, Huss, Calvin, Knox, Wesley, etc. They analyzed and criticized beliefs and customs and rising above them, led large numbers to a higher plane of belief and activity. Many standards thus come to be means to ends, and are not to be looked upon as absolutely fixed.

It is clearly perceived that when the group-level methods crowd out those of the personal level, progress is bridled. The general lesson which the church has learned in this respect stands as an example *par excellence*. For centuries there was the feeling that the bulk of truth had been revealed and that the standards and laws for all ages had been decreed. Thus progress along every line was impeded. The church spoke for science and consequently there was no scientific advance. For instance, several centuries B. C. the belief was current that the celestial bodies moved about a central fire. Aristotle, however, believed differently, and in his program put the earth at the center and made the other bodies, including the sun, to revolve about it. This idea was embodied in the Ptolemaic system of astronomy, which was adopted by the church. And so the theory of concentric crystalline spheres, one inside the other like the rings of an onion, the earth being at the center, prevailed until the sixteenth century A. D. This view being sponsored by the church, the world had to wait for a Copernicus and Galileo for the banishment of the old mistaken geocentric theory. So long as no individuals dared to challenge the teachings of the group there was no progress. A static church with all beliefs absolutely fixed and teaching the "universalia ante rem" doctrine for the most part without any compromise proved to be a dead church. Incidentally, herein lies a lesson for the church to-day. As the organized representative of religion, in the interest of progress, she must be alert to the newest discoveries of scientific truth (not fads). Not that science can satisfactorily

analyze the richest values, but it can aid in the discovery and understanding of truth and as a result of these comes appreciation. It seems true that as strictly groupal relationships so often stand for a curtailment of original, dynamic activity, the initiative to progress universally has its origin in individual persons. And so it is to the reflective level of conduct where we act as individual persons that we must look for the largest possibilities in the discovery and appreciation of life's richest meanings. In other words, in the personal factor is recognized the distinctive feature of religious values.

All this accords with the original definitions of values which represented them as being those things which appeal to us and make possible the realization of desires and motives, thus affording a sense of satisfaction and fulfillment. At that time it was not the intention to emphasize the idea of satisfaction and fulfillment; but rather the personal pronoun *us,* which means that genuine values are recognized and appreciated by ourselves as persons. While satisfaction figures, it is not nearly so significant as the character of the agent who has to do with the values. If it were just a case of satisfaction any animal might take precedence over persons in the acquisition of values, for "the being whose capacities of enjoyment are low has the greatest chance of having them fully satisfied; and a highly endowed being will aways feel that any happiness which he can look for, as the world is constituted, is imperfect. . . . It is better to be a human being dissatisfied than a pig satisfied; better to be a Socrates dissatisfied than a fool satisfied."[2]

If persons are to realize these values, if there is to be religious experience, it is taken for granted that there must be relations between persons and the Supreme Person. Possibly ultimate truths may be said to reside in persons, but their luster is lighted up only when brought into relationship with other values. Every person is but a part of mankind. There is no such thing as a real value apart from friendship, sympathy, love, cooperation, communication. This fact of relations while being stressed in much of modern thought is a neglected fact in the attitude of many

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[2] J. S. Mill. Quoted from Rand's *The Classical Moralists*, p. 651.

students. There is a tendency to look upon certain things as units of reals and overlook the fact that the relations which exist between these things are just as real as the things themselves, perhaps more so, and constitute an absolutely vital factor in the realm of ultimate truths. To use a crude illustration, the clock on the shelf is worthless out of relation to other things. If it were out in the forest, where it had no live contacts, it might just as well not exist as far as its worth is concerned. It is only when it is brought into a situation conscious and personal that it has any meaning at all. Thus it seems to be only in the realm of personal relationships that genuine values are to be found. It is here that the climb is completed from thinghood to selfhood. Here we meet the highest realization of reality, the world of selves in process of development being the world of real values. The conception of self here is made clearer in suggesting that in a spiritualistic system of philosophy mind can be looked upon as reality becoming conscious of itself, and self a part of mind personified. The foregoing is not contradictory to saying that values are found in the realm of religious experience because persons are the only agents to whom religious propensities can be ascribed.

The idea of the significance of personal relationships is made more acceptable by the fact that it is only in such relationships as these that genuine purpose and freedom are realized—two essential factors in the category of things really valuable, two factors which seem to belong only to persons. It may be said that purpose appears elsewhere, which surely is a fact, but elsewhere being impersonal it is so general as to lose the edge of its impressiveness. It is only in the personal agent that pointed and specific purpose reveals itself, as well as freedom which is the right of choosing alternatives. These vital appurtenances belong only to those who have risen to the level of moral and religious relationships—persons. Thus it would seem to be only in the personal relationships of religious experience that positive values are to be found.

How are these ultimate truths to be recognized, acquired, appreciated? This question belongs to a field which has provided the battle-ground for many interesting controversies. Trying to

answer will be to suggest a theory of knowledge which as such would have to do with the reality and sources of truth. That is, going on the assumption that when speaking in terms of ultimate truths, real facts, genuine verities, positive values, we are dealing with the same things, ours does at this time become fundamentally an epistemological problem. And since the attempt has already been made to define the meaning of values, our particular interest now has to do more with the source of truth, trying to see how these values are realized and appreciated.

One school of thought would answer this saying that ultimate facts are obtained by means of reason. Some students of this same school would go even further and say that in rational activity itself the highest good is realized. It seems, however, that while the rationalistic method is very useful and essential in the discovery of truth, it can be a very cold and mechanical process, too much so to become the avenue of approach to a full understanding and appreciation of the genuine verities of life.

Another group of students, those inclined to positive science, will have but little to do with reason and feel that sense experience is the only dependable source of truth. This is really the experimental method and depends mostly upon laboratory findings. While being a very worth-while method, it seems helpless when trying to deal with values, ultimate reals. This method is well able to deal with the quantitative aspects of things, but when treating values we must go deeper than this. We must get on the inside of facts, if possible, and learn something of their qualitative make-up. It would seemingly have to be a materialistic attitude which could be altogether satisfied with the facts obtained by means of the purely empirical method.

So it seems that while both the methods named may be generally useful in the discovery of facts, they really play but a limited part as far as establishing a relationship with real values is concerned. But while the self is reaching out for values why is it necessary to depend on any such intermediary agencies? Is it not reasonable to believe that as persons we can establish direct contacts with truth? Remembering the belief suggested earlier in this paper that an appreciation of positive values is impossible

apart from personal relationships, why may not values as we possess them have direct relations with outside values as possessed by other persons and the Supreme Person? In other words, it seems that as of old each individual can justifiably believe in the right to say, "Speak, Lord, thy servant heareth," and expect truth to flow in. This attitude represents the possibility of the immediate apprehension of values and may be called intuition, mysticism, insight, illumination, or, to use a theological term, revelation.

Some students, however, may object to this belief, saying that it smacks of the spirit which takes delight in riding on the wings of feeling, and that it represents a too liberal indulgence in speculation, adding that there is no scientific basis for assuming such an attitude. But has not the experience of the average student made it seem a mistake to assume that all truths must wait upon a satisfactory scientific analysis for their acceptance? Leaving this point as an open question which need not be decided here, are we sure that for the method proposed above there is no genuinely scientific justification? Hardly so, because in our immediate apprehension of values, our senses, especially the intimate senses, are playing a definite part. It can be truly believed that intuition works on the basis of sense data. This does not mean that all truths which the individual possesses have necessarily come in from the outside, because it may be that there are innate facts which are a part of the individual's very being. It does seem reasonable to believe that there is such a capital of resources with which every person begins business. This as over against Locke's belief that there is nothing in the intellect which was not first in the senses, making the mind like a piece of white paper, a rubbed off tablet upon which impressions have been tabulated through the senses. Our interests at the present time are not so much concerned with this phase of the problem as with the possibility of subjective values having a relationship with outside values through the senses. But by senses we mean more than Locke did, and the average empiricist also, when using the term. Students for a long time talked in terms of the five senses—seeing, hearing, feeling, tasting, smelling—but psychology to-day is point-

ing to the presence and activity of additional senses, such as temperature, equilibrium, pain, kinæsthetic and organic. The senses are usually divided into two groups, seeing and hearing called the higher or defining senses, and all the rest the lower senses. All define more or less and all are also intimate, but seeing places at one extreme as the most defining and the organic at the other extreme as the most intimate. It is in the latter group then, the lower, that we look for those senses which work most intimately, reporting their material immediately to consciousness, and are thus called intimate or immediate senses. For instance, if we go into a warm room the warmth is immediately perceived, because the impressions picked up by the temperature sense receptors are immediately reported to headquarters for evaluation. Consequently it is these intimate senses which mean so much in the immediate apprehension of values, the organic and kinæsthetic figuring most largely in the handling of the "material" which is organized into religious and artistic experience. For years Professor Starbuck has pointed to the significance of the intimate senses as sources of wisdom in art and religion. Our position here is that by means of these intimate senses truth is immediately apprehended, that these are the avenues through which values move, the means by which "energy flows in." This is not altogether different from saying that "our minds and sense organs are genuine functional parts of the real world."[3] Here then we might see a possible scientific basis for the intuitive activities in which people have always just naturally believed.

Keeping in mind our representation that genuine values reside in the religious aspects of personal relationships, the question may be raised at this time as to whether the senses, particularly the intimate senses, do figure as conspicuously in religious experience as has been suggested. As an answer to this imagined question we shall now examine some representative religious data as found in songs, prayers, testimonies, literature, and religious practices. Here we shall probably see all the senses at work, not simply receiving impressions, but seemingly trying for satisfactions, reaching out for value contacts. And in the realizations of

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[3] Leighton, *The Field of Philosophy*, p. 355.

these outreachings we have the raw material, the bulk of content which later culminates in complete religious experience. It would be possible to arrange abundant evidence, but only a few illustrations will be presented under each head.

1. Seeing: "I shall see him face to face"; "When by his grace I shall look on his face"; "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." Here are met those who are primarily visual-minded. For them supreme satisfaction seems to be in seeing Jesus.

2. Hearing: Such expressions as "the voice of God," "the still small voice," "angels' voices," "I can hear my Saviour calling" show a very impressionable sense of hearing.

3. Feeling (touch): "The touch of his hand on mine"; "For she said within herself, If I do but touch his garment, I shall be made whole." Also, we see the activity of this sense in the general custom of the laying on of hands in ordination ceremonies.

4. Taste: "Taste and see that the Lord is good"; the tasting of bread and water at love feasts and bread and wine at sacramental services. At the old Roman marriage ceremony (which was religious) the bride and groom, in the presence of the gods of the family, divided a cake of meal between them.

5. Smell: The general practice of using flowers at religious services, and often the burning of incense. Some religious cults use sweet smelling fires, "pouring on ghi, or liquefied butter," which is but an attempt, conscious or unconscious, to satisfy the sense of smell.

6. Temperature: "So then because thou art lukewarm, and neither hot nor cold, I will spue thee out of my mouth." During the conversion experience the heart may become "strangely warmed." When attending worship in which there seems to be no spiritual power we call it a cold service, but if there are fervor and a good spirit we say there is warmth and probably call the group a warm-hearted people.

7. Pain: The idea that suffering is pleasing to the gods has been a universal belief. Among inferior peoples some horrible

practices have been observed, making pain the means to divine blessing. Even among Christian people this belief has been common, especially with those who practice the extreme self-denial or self-sacrifice theory.

8. Equilibrium: "Uphold me according unto thy word"; "He will not let me fall." It is very common to hear people pray for guidance and strength that they may be kept from falling. They do not want to waver, but are anxious to be steady and solid like the rock, unshaken by the storms of life.

9. Kinæsthetic: Here the sense receptors are in the striped muscles, and especially in the tendons and joints. Evidences of this sense at work are seen in certain customs during worship, such as clasping the hands, bending the knees, closing the eyes, and in the old custom of dancing before the Lord. The experience of the man may be quoted here who when happy said, "Brethren, I feel—I feel—I feel—I feel—I feel—I can't tell you how I feel, but O I feel! I feel!"[4] While feeling is probably fundamental in religious experience, it seems true that it was playing too large a part in this case. And yet we cannot question the fact that this man did "feel," and felt something down in his very "bones." Many people in their richest experiences close their eyes and ears to everything and just want to "feel" the values. In dealing with illustrations like these in which extreme feeling is stressed, it is impossible to draw a definite line of distinction between the organic and kinæsthetic.

10. Organic, especially hunger and thirst: Here the sense receptors are in the smooth muscles of the body, such as the stomach, intestines, heart, lungs, veins, etc. Manifestations of the activity of this sense are very numerous. "Bread of Life," "Drinking at the fountain," "Feasting in Beulah land," "Hunger and thirst after righteousness"; "As the hart panteth after the water brooks, so panteth my soul after thee, O God"; "Break thou the Bread of life, dear Lord, to me"; "Bread of heaven, feed me till I want no more"; attention is also called to the practice of associating feasts with religious festivals. On the other hand, the custom with many people of fasting before certain religious periods

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[4] Coe, *The Spiritual Life*, p. 215.

may show a conscious effort to deny the desires of the organic sense.

It seems clear from the foregoing that all the senses figure in religious experience, the intimate senses, particularly the organic, being the most active and making possible immediate contacts with values. And just the same as a work of art may be considered first class when it appeals to a large number of the senses, so a religious experience is richest when the whole group of senses play a part. But the criticism may be made that religious experiences are transient, one followed by another, and since it has been said that values reside within the religious aspects of human experience, then as far as the individual is concerned values must also be transient and not abiding. It is in a study of the psychology of the function of the image in religious experience that a clue is obtained as to the possible conservation of these positive values. So important is the part played by the image in religious appreciation that it seems the reality of religion would be seriously curtailed without the faculty of imagination; without the function of the image only the religious experience of the present moment, that which is immediately ours, could be enjoyed. We have here the means by which the religious phenomena which we have seen, heard, felt, etc., can be experienced over again. And what holds good for religion in respect to the image will apply to art as well, but, as has been said, eternal values seem to transcend mere beauty, whose purpose is only to please.

What is meant by image and imagination and what is the specific part which the image seems to play in this program? Gordon says, "The image is the visual, auditory, etc., quality of consciousness which accompanies the idea or emotional theme which the artist has in mind." The idea or theme then is that for which the image stands. Again, "Imagination is the consciousness of objects or qualities which have no present sensory stimulus to excite them in the mind." In our use here of the term image we are following the general rule. It does seem inconsistent, however, to use the term in such a general way. When dealing with the sense of sight, it is all right, but it would seem better to use the term impression, rather than image, when dealing with

the other senses. Different types of imagery characterize different individuals, according to which of the senses are most active. Some persons experience visual, auditory, taste, motor, etc., images, this being determined by whether they think in terms of what they have seen, heard, felt, etc. This is the reason why different arts and certain religious phenomena and different representations of the same things appeal more to different individuals. The image or impression seems to stand as the intermediary agency between the individual and objective values. It is not an end in itself; it is just a means to realization and conservation. It is the means by which one religious value can be related to other situations, each image becoming something of a seed image, lending worth to those experiences which follow.

All images have their source within the realm of experience; that is, all our images seem to partake of the facts which we have experienced. The sensory stimulus may not be present to excite the mind into a consciousness of objects or qualities and yet this sensory stimulus has been experienced some time in the past and its influence stored away for future reference. In the case of productive or creative imagination the image is probably the result both of sensation and reflection, the sensation, however, being the occasion for the appearance of the reflection. This is what Locke would call the "outer and inner perception." Although reflection cooperates in the creation of the image the original stimulus comes from the outside. It seems that in creative imagination the mind simply assembles the images from parts which it has seen, heard, etc., at some previous time. There is a demand upon the imagination in every perception. It is here in this fact that we can see the difference between a realistic and an imaginative piece of work, the latter often proving itself to be a stimulating factor. In art the ordinary mind does not like to have a representation try to tell too much; it likes to have its imagination challenged.

We have mentioned all the senses as playing their part in the handling of religious phenomena, but the greater stream of meaningful images comes in through the intimate senses. Here immediate contact is established with values and the image becomes the means by which the raw material of values is accu-

mulated and re-used from time to time. As has been said, the image or impression is not an end in itself. Religion would probably be dead, as far as the individual is concerned, if its stimulus stopped here, even with the images of the higher senses. Genuine religious appreciation is hardly possible until the "material" has been lifted to the level of judgment. The experiences must have a refining agency which harvests up the meanings and values, and this condition is met in the fact that all sense images in religious and artistic appreciation are reported to the higher centers of the central nervous system for complete satisfaction and evaluation. This is to say that the impressions of the different senses converge toward one common meeting place and these different reports are organized as one judgment of value. In other words, for a religious experience to be complete, to reach the peak of value, the impressions must be lifted out of subconsciousness and become a part of consciousness. It seems to be in some such procedure as this where the factors which figure in religion cooperate harmoniously toward a state of whole mindedness that the individual comes into the fullest appreciation of the positive values in human experience.

THE CHRIST-SPIRIT IN THE ANIMAL WORLD.—I

J. Stitt Wilson
New York City

There is nothing original in this series of articles. I make no pretence to authority on the subjects under consideration. What I propose to do for the reader is simply to edit briefly the conclusions of great specialists, and urge an emphasis almost wholly overlooked in the study of animal life and of social and economic questions. If the discussion herewith presented is unique in any way, it is in the manner in which the matter is collected and edited and summarized into a coercive argument.

My purpose is to show from animal life why the principle of cooperation should more and more supplant the principle of competition in the organization of human society, especially in the field of business and industry; that the spirit and practice of mutual aid should take the place of that raw and rank individualism, the ruthless operation of which has already precipitated society into the most threatening and serious economic conflict and strife, and bids fair to lead to national, if not to world tragedy.

A plea will be entered for the principle as sound in economics, imperative in international relationships, and right and good in ethics; and the plea will be sustained by an appeal to the findings of great scientists in their research into the forces at work in animal life and in human society.

It is the common belief that "competition is the life of trade"; that only through the most aggressive struggle of man against man in the battle for bread shall we be able to get our bread or preserve the freedom of modern society. Indeed, to many people who hold a dominating relation to public opinion, the "American spirit," and "Americanism," and "our sacred institutions," and all that simply mean a free-for-all fight to get and obtain and hold property. "Every man for himself and the devil take the hindmost": the spoils of the business and financial battle going to the strong, and the swift and the keen and the cunning.

Those who cannot win in that fight on that basis are "failures" or "weaklings" or "ne'er-do-wells," or just the "poor"—inevitably poor. Those who win are the "successful" and of course worthy of all added respect and honor and justly entitled to their property spoils. It is heresy, *lèse majesté,* nay, almost treason to question on any ground their prowess or its fruits in society.

All the while it is taken for granted that the principle of competitive and monopolistic business—this economic battle of man against man and group against group—is inevitable, strictly according to human nature, hence unescapable. Moreover, the struggle is sanctioned by the evidences from the animal world, say they. Have we not been assured now, they argue, by the whole findings of science, that all life is organized on the law of "the struggle for existence and the survival of the fittest"? This is the law of nature and hence the law of God. And so our accepted popular belief in competition, and industrial strife, and international war passes from a generally prevailing notion into science, from science to politics and economics, and thence into a wicked perversion or blank denial of the ethics of Christ, in our religion.

Meanwhile competition reigns. Man fights man for bread; group contends with group; class conflicts rend society; acute civil wars constantly proceed between capitalists and laborers all over the world. On the larger field, nation rises against nation in bloody wars largely concerning economic issues, while the "patriotism" of toiling multitudes in all countries is made the catspaw of huge economic interests. Still more world conflicts impend that threaten the very stability and existence of civilization itself.

In spite of the inhuman and deadly fruits of this competitive strife, pictured daily before our eyes, we ignorantly persist in its practice, and will not learn the lesson that tragedy and suffering are teaching us with many stripes.

What I propose to offer, then, in this paper is a summary of the last words of science against this principle and in favor of the practice of mutual aid. Not the yearnings of the social reformer, not the mere sentiments of the ethical or spiritual teacher, but the cogent and coercive deliverances of science. It may be added,

however, that these coercive conclusions are not offered as a mere academic discussion, but with the sincere hope that the argument will be some contribution to the peaceful solution of the grave problems confronting mankind. "Ye shall know the truth, and the truth shall make you free."

I

There are at least four outstanding reasons for the supremacy of the reign of ruthless competition and mutual strife in our industrial system:

1. It has the field. Possession is nine tenths of the law. What is, remains intrenched against "what ought to be." That is the most titanic task ever for the human race—to realize the "ought to be." Walter Bagehot, in his *Physics and Politics,* says: "You cannot comprehend why progress is so slow till you see how hard most obstinate tendencies of human nature make a step for mankind. . . . Men are too fond of their own life, too credulous of their own ideas, too angry at the pain of new thoughts to be able to bear change easily." Hence the reactionary and the standpatter. Even the good resist the better.

2. The type or norm of our prevailing Christianity, our present attained interpretation of Christ's teaching, which has grown up with and adapted itself to our materialism, rather sanctions than condemns our competitive industrialism. In other words there is no general attack on the system as un-Christian, or un-ethical, or unrighteous. There are sallies but no drive. Competitivism stalks the earth with "a good conscience." It does not feel like an outlaw, but as a king. Certain evil results may here and there receive condemnation, but the principle itself as the organizing principle of modern industry is practically sanctioned by our prevailing Christianity.

3. It pays—pays the strong and the swift and the cunning. No previous form of human society ever rewarded the powerful and privileged classes with such unearned spoils as our present property system. It is a great game. There was never anything like it in the pre-machine ages. Burglars, thieves, or highwaymen, if granted life immunity from arrest, could never secure

such booty by their methods as can be secured and sanctioned by law under the "free-for-all fight for bread and business." And hence a game so profitable for the winners is not likely to be much altered by them.

4. But as already intimated, the fourth reason that the principle of "every man for himself" is so almost universally accepted as the fundamental law of a free society is the totally false reading that has been given to the modern theory of evolution, especially to the doctrine of the struggle for existence. As Nasmyth says: "With the distortion of the Darwinian theory and the triumph of the philosophy of force, a great blight fell upon all Christendom in the last quarter of the twentieth century. In the intellectual life of the Western world all generous impulses toward justice, humanity, and brotherhood, all the idealism which is based on the fundamental social instincts of the human race, and to a large extent all faith in religion, were crushed out by the resulting *avalanche of materialism.*"

If that indictment of Nasmyth is half true, it is a terrible price we have paid for misreading the laws of nature and the process of evolution. We cannot correct our error too soon.

II

Nothing is more plain in the history of the human race than the fact that whole ages have lived in comparative darkness concerning great truths, and that whole populations, including the learned and the great, for long periods have lived under total misapprehension concerning the earth, the forces of nature, or the true relation of man to man.

There is no doubt whatever that the last two generations, since the announcement of the Darwinian theory of evolution, have lived through a period of misapprehension concerning the struggle of living creatures, and the survival of the fittest, while making extraordinary professions as to our wisdom on the subject.

The fact is that so one-sided has been the reading of the course of living nature, in terms of the struggle for self, and that alone, that the entire fields of biology, politics, sociology and economics, including international relationships, have suffered

from a fallacy of immeasurable consequence to mankind. It might be said that the public opinion or universal education of mankind has been actually poisoned by this distorted interpretation.

A few quotations and references from the works of prominent biologists, scientists, and thinkers will reveal the vast reach of this distorted presentation.

Haeckel says: "The cruel and merciless struggle for existence which rages throughout living nature and in the course of nature *must* rage. This unceasing and inexorable competition of all living creatures is an incontestable fact, *and it is as far as possible from democratic: it is aristocratic in the strictest sense of the word.*"

Huxley says that "the moral indifference of nature," and "the unfathomable injustice of the nature of things everywhere stares us in the face." Ratzenhofer, the German sociologist: "All evolution is the result of competition," and on this he based his advocacy of war as the very soul of the organized nation. Even one of our own leading sociologists, Lester F. Ward, writes: "War has been the chief and leading condition of human progress." Sir Henry Maine praised the competitive struggle as "that beneficent private war which makes one man strive to climb on the shoulders of another and remain there through the law of the survival of the fittest."

Such interpreters "came to conceive the animal world as a world of perpetual struggle among half-starved individuals, thirsting for one another's blood," complains Kropotkin. "They raised the pitiless struggle for personal advantage to the height of a biological principle which man must submit to as well, under the menace of otherwise succumbing in a world based upon mutual extermination."

The final expression of this terrific struggle, "red in tooth and claw," is exhibited in human society as Industry and War.

Of war Von Moltke wrote: "War is an element of the order of the world established by God." Bernardi declares: "War is not only a biological law, but a moral obligation and as such an indispensable factor in civilization." Nietzsche's doctrine, of which we heard so much during the war, is summed up in one

sentence: "I do not advise you to work, but to fight. . . . You say a good cause will hallow even war? I say unto you, a good war halloweth every cause." In similar sentences he preached the pitiless trampling upon the weak in the industrial world.

These quotations are not isolated texts. They are as the key-notes of interpretation of a whole school of scientists and thinkers of the last century. They summarize their fundamental viewpoint—one that percolated into school, press, and street and became the actual gospel of our blind and blatant materialism.

For the most complete answer to this false interpretation of the facts of nature as applied to war, the reader is referred to the late Dr. George Nasmyth's remarkable book, *Social Progress and the Darwinian Theory.* Nasmyth declares that this false reading has gone so far in glorifying competition and the doctrine of force and the law of might that we arrive at a system of international anarchy based on doctrines of mutual antagonism and destructive competition." Novikov, whom Nasmyth quotes and interprets, defines this pseudo-Darwinism as "the doctrine that collective homicide is the cause of the progress of the human race."

There is surely a bitter struggle for existence among living creatures, including man. There is certainly a survival of the adapted, of the most fit in a stated environment. But to read out of that struggle an almost divine sanction for the ignorant, wasteful, and cruel competition of industry, and the horrible massacre of humanity in war, is to entirely misinterpret the facts, and to half-read half-truths.

A truer reading of the facts will give us an entirely different social philosophy and a new public opinion. When the human race, both in industry and international relationship, is as well schooled in the real truth concerning the "struggle for others and with others for the common good," as it is now schooled in the "struggle for self for personal ends," we shall have a new world. Our Christianity will be so revised and so much more in harmony with the mind of Christ, that it will be almost like a new religion; and we shall usher in a new civilization, in which industry and finance will be revolutionized and business humanized.

[To Be Continued in Next Number]

"SALVAGING CIVILIZATION"

Charles E. Schofield
Fort Collins, Colo.

It is always a healthful experience "to see oursel's as others see us." This is especially true of religion. Ever since the outbreak of the war the Christian Church, and in fact Christianity itself, has been subjected to more or less stringent criticism. The conviction has been growing in the hearts of men that the conditions prevailing in human society in many respects present a striking contrast to the ideal represented in the religion of Jesus. Men have come to feel that the church is more or less responsible for the continuance of unwholesome and evil economic social conditions. There have been "great searchings of heart at the water courses of Reuben."

The prophets of evil are abroad in the land, mournfully telling us that our lives have fallen upon evil days. Their trumpeting of woe is calling forth a host of knights errant who have arisen "to the help of the Lord against the mighty." Among the most clamorous of these champions stands H. G. Wells. He has given to us a phrase that bids fair to become a classic for expressing the imperative problem of our time. That is "the salvaging of civilization." In the October Century Dr. G. Stanley Hall borrows this trenchant phrase of Mr. Wells to discuss the ways and means of social reconstruction: "Not since the fall of the Roman Empire, or at least since the Thirty-Years' War, which swept away one third of the population of Europe, has the western world faced so many troubles or had so many prophets of disaster as at present."

I

After a brief discussion of the causes of this wave of pessimism, and the possible social degeneration that may be imminent, Professor Hall turns to a consideration of various remedies that have been suggested. Among them are, a possible lengthening of the span of human life, some scheme of universal education that

shall create a more wholesome social mind, the program of the eugenists, the exhortation to lead a simple life of industry and economy, and various proposals for vocational guidance. But the point in which we are most interested is his discussion of the practicability of religion as a saving grace, and the two suggestions which he offers in conclusion toward the solution of the problems. He has some very fine things to say about religion:

> "Christianity did save the world when the old civilization decayed, and gave us a new spiritual leadership in place of the old political Rome. The Reformation, too, showed much of its regenerative power." "The first molten stage in which all great religions begin has a marvelous converting and transforming culture power, which can work miracles in the soul of man like nothing else. But as the hottest things cool most quickly and the most vital things die fastest, so religion quickly tends to rigidity into rites, dogmas, formalism, and its materializations are the deadest, coldest, and most mechanical things in the world." This is the religious status of the world to-day. In the premillennial and Fundamentalist propaganda, so characteristic of large circles of Christians to-day, Professor Hall finds "a cowardly flight from reality and a treason to faith in the higher powers of man."

There are three phases of the activity of creative religious genius. (1) "It sees everything in terms of the now and the here. . . . The fervent religious spirit does not wait, look, or go afar, but addresses itself to the duty of the hour, to make its brief day and its loyalty, however humble, the greatest." This appraisement we may accept. But we must raise the question as to whether it is just to religion so completely to exorcise all "otherworldly" considerations. The prophets have always been flaming evangels of righteousness. They have mercilessly condemned every form of evil and lifted the divine ideal for human society aloft on banners of living light. They have dared to believe that we need not wait for some far-off millennium, but may expect that "the glory of God shall be revealed, and all flesh shall see it together." But at the same time it is unquestionably true that in its moments of greatest power in the here and now of worldly affairs, religion has been most deeply conscious of the glory yonder. To borrow Professor Hall's two illustrations of the epochs of Christianity's most splendid triumphs, the apostolic age and the Reformation period, no one can read the record of those ages and

be blind to the vision of things beyond the veil of time and sense that gave to religion its glory and its power.

(2) The second characteristic of creative religion is that "it looks within for both guidance and impulsion. It trusts the deeper real self, and does not wait or even want help from without. Its culmination is not the sense of absolute dependence, but of independence and victory over not only the world, the flesh and the devil, but even over death itself. We see ourselves as divine sons of the highest, and everything we can know as fulgurations or ejects of the human soul." We may question whether this practical deification of the human spirit has not more affinity with the pagan Stoics than with the Christian apostles. How we can read such words from Paul, who epitomized as did no other individual the spirit of the first Christian propaganda, as these, "I can do all things through him who strengtheneth me," or "All things are yours, . . . and ye are Christ's, and Christ is God's," and find in them any basis for such an interpretation of human self-sufficiency, is beyond our powers of intellectual legerdemain. If there is anything that is characteristic of religion in its epochs of creative achievement it is just that sense of utter dependence of the human upon the divine. And this divine is not a transformed Ego, but a Saviour bringing to us a power that is "not ourselves."

(3) "The third, crowning, and last achievement of the religious instinct is self-subordination or effacement, the passion to serve, which Buddha called pity, Paul charity, and Jesus love." This factor we readily recognize as characteristic of all religion at its best, and, to a preeminent degree, of the religion of Jesus.

After thus analyzing religion, Professor Hall pronounces judgment upon it as inadequate to the present situation in the following terms: "If religion is and does anything like this, does any one see anywhere any sign of such a great conversion of mankind from selfishness to altruism by its agency? If so, it is beyond my range of vision, much as I want to see it and profoundly as I believe in the possibility of all this." This arraignment, however, amounts to little more than the judgment that religion is not taken seriously by the present generation of men.

II

Turning now to the constructive suggestions of Professor Hall, we gain some interesting side lights on his attitude toward religion in general. His first suggestion is an appeal for a sublime faith in the power of man to redeem himself:

> "I should despair but for my invincible faith in the creed of evolution. . . . We know everything good came out of the soul of man. It created everything that makes civilization—state, church, all the arts and industries and every institution. Man created all the languages, all the myths and all religions, heaven, and hells; he made all the Bibles, and all the gods from highest to lowest evolved from his soul. True, God made man, but before that, many now tell us, man made God. But more and back of all this, man made himself out of a very savage and hairy anthropoid which for ages seemed inferior to a score of animal competitors for the lordship of creation. This he alone attained, leaving them all behind in brutehood. And last of all, as his crowning achievement, he has evolved the sciences, pure and applied, and all their armamentaria. He may well be proud of his humble ancestry, of the vigor and *élan* which his ancient pedigree gave him."

With this ecstatic vision of the glory of man's unaided achievements, it is not strange to find the learned psychologist declaring his faith that man will work out his own redemption:

> "Is it likely that such a being, with such a record in the past, the rate of whose advance, instead of being retarded, has constantly accelerated up to the beginning of the century, should suffer defeat, arrest, or lapse into sudden senescence? . . . The soul of man has been the most irrepressible and unconquerable thing in the world so far." "What we need, then, is more faith in man. Neither his soul nor his body was smuggled into the world from without, but evolved from its inmost core. He is its beloved and only begotten son, and the story of his processional from ether to ethics, from cell to citizen, from amœba to the architect of civilization, is the epitome of all knowledge possible to man. Always and everywhere the best have survived; so that it is a good world, and despite all his faults, he is the best thing in it; his shortcomings are those of immaturity."

We are thrilled by this fine enthusiasm for humanity. But we are haunted with a presentiment that it is without adequate foundation. There is a skeleton lurking in the shadows. We are conjured to have greater faith. But we are given no adequate basis for our faith. In rejecting religion our friend has unwittingly thrown away the only source and support of the faith that

he desires. We dare assume the risk of being laughed out of court as "theological" and suggest that this picture of the redemptive process of humanity does not grip our hearts because the artist has left out God.

The psychologist has fallen into two fallacies. The first is that, to which so many scientists seem prone, of personifying an abstraction, and then endowing it with powers little short of the divine. We are exhorted to have greater faith in "man," notwithstanding such an entity has no existence outside of the mind of the exhorter. Possibly it is to this fact that our friend alludes when he suggests that "many now tell us that man made God." Certain it is that this imaginary being "man" is a truly man-made institution. There is manifestly no such an entity in existence as "man," in the generic sense, as including the whole process of the development of the race. The only thing that has any real existence is "man" the individual. The general classification "man" is a mere mental device of the student to enable him to classify his knowledge. But to endow such a figment of the imagination with the power of creating languages, myths, religions, heavens, hells, Bibles, and gods, is the veriest form of idolatry. How it is that we can be expected to find any assurance for our faith in such a purely imaginary conception is a wonder that passeth all human understanding. Why it is that the idea of God should be so repugnant to the scientific mind and such a pure fabrication as any personified and deified idea of "man" should be offered as a substitute is indeed "too wonderful for me."

The second fallacy, that eats like the dry rot into the very roots of this suggested faith, is that of finding effects that are greater than the suggested causes. We are assured that "man made himself out of a very savage and hairy anthropoid which for ages seemed inferior to a score of animal competitors for the lordship of creation." In other words, man has been lifting himself by his own boot-straps. If we are justified in considering the present status of human culture in any degree an improvement over the society of the jungle, if we are justified in considering that man to-day is a higher order of life than the denizen of the forest of the reptilian age, then, if we accept this proffered creed,

we must coerce ourselves into believing that the effects have been greater than the causes. This, for a scientist, is a denial of one of the fundamental axioms of science: that every cause must be equal to and adequate to produce the effect. When we are asked to discard the creative agency of God, and, in place of that, substitute this fairy tale of great effects from little causes, we are put to an intellectual wrack that far outdistances the demands of the most irrational religious fanatics.

In this as in his earlier analysis of creative religion, the psychologist has completely ignored the universal passion in all religion. Characteristic of all religious thought and expression is a consciousness of the helplessness of the unaided human life, and an attempt in some way to bring to our assistance those greater powers that surround us. The forms in which this universal passion have found expression have often been crude and irrational. But the presence of this passion is one of the phenomena of human history that no one, least of all the scientist, can afford to overlook. It is true that it is quite the fashion for psychologists to explain away this sense of a reality outside our human consciousness to which we can appeal for help and from which we can receive assistance in our struggle—nay, rather, which is the overruling destiny from which we derive our very being. Such explanations always are possible only at the expense of disregarding the fact that such a passion must have an adequate cause.

We would like to suggest that one of the sources for the prevailing pessimism of the present hour is just the fact that men have lost a sense of the nearness and of the saving power of God. That which Professor Hall offers to us as the ground for hope—the all-sufficiency of man—is in fact the very source of our despair. If there is nothing beyond ourselves to which we can appeal for help, if there is no greater power in this universe than our futile human effort, then indeed have we fallen upon evil days. There is only one foundation for a faith that can inspire our hearts to hope and lead us to a purer, better life; and that is the assurance that God is in the world, and that his character is righteousness and love. The appeal that the professor makes to us for faith is a

legitimate appeal. This indeed ought to be our attitude toward the problems that we are facing. But our faith must have some surer ground than any mere abstraction created by the human imagination. The only adequate ground for faith and hope is God.

The second suggestion that Professor Hall offers to help us in the "salvaging of civilization" is that we cultivate the spirit of love in our relations to one another. Love is the highest and best thing in man, "the taproot of his growth, the mainspring of all his progress, the only sure road to a greater future."

> "All Bibles are love stories of man for the highest idea his racial soul has evolved. . . . It may be directed to truth, and then it makes science and philosophy; to beauty, and then it makes art in all its forms; to justice, virtue, or goodness, and then it makes all the counsels and aids to progressive perfection, law, ethics, religion. Just now we are learning again how it controls health and disease, success or failure, which, psychoanalysts are showing us, depend more on the love life than on anything else. It is the perennial theme of poetry, drama, and all fiction. Look into your own lives, and not one of you will deny that conduct and even character have been shaped by Eros, which Plato said made the world itself. The chief trait of man as distinct from animals is that he can love more. Some great transformation in the past, symbolized by many a myth, hypertrophied his philoprogenitive instincts, made him the lover *par excellence* of the world, so that most of his *thun* and *haben*, his achievements and his failures, have been due to it. If he only loves his work and can make play of it, instead of hating it as the world now does, not only fatigue, but every form of unrest, will vanish. . . .
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> "It made man the social being he is, taught him cooperation and mutual aid, and gives some a passion for service, inspires patriotism that broadens into philanthropy, makes altruism, and everywhere subordination of the individual unit to the group. It still impels some young men in the very choice of their calling to ask where they can do most good instead of where they can get the most money. Woman, who is now coming to power, knows and feels it better than man and ought to help bring in a new dispensation of it as against the egoism and the monstrosities of selfishness which are the products of hunger merging into greed, the other malign power that now strives to rule the world. . . . It gives the highest possible morale, it is the best of all agencies in the abolition of war, and its development is the best standard by which to measure the efficacy of all these other curses of present-day evils. It does exist deep down in the soul of every one who is truly human, and if we can only find some mode of direct action to bring it out, we should not have to wait for slower agencies."

To all of this the earnest Christian can say "Amen." And then he can wonder why it is that after casting off religion the

learned doctor can find his hope in *love*. Or why it is so difficult for him to find a place for God in his scheme of things. For "God is love," and "we love because he first loved us." The love of which such glowing words are penned is none other than that which we all recognize as the very heart of the Christian evangel. It is not *Eros* who guides our conduct and character. There can be no place for that licentious character in any plan for the reconstruction of society. It is not *Eros*, but *Agape,* and that is Christian love. In other words, our friend has politely bowed religion out of the front door and then smuggled it back in through the kitchen.

Throughout his whole discussion of the various panaceas offered, there has run the note of skepticism as to their workability. The chief specter that has haunted us has been the demands that they made upon the human nature for sacrifice. Even in his discussion of the wondrous efficacy of love there is the questioning note, "if we can only find some mode of direct action to bring it out." In other words we have, in the groping of this earnest student of society for light and for salvation, a recognition that the first condition is the requirement of a radical change in the heart of man himself. And, despite his initial rejection of religion as a means of bringing this about, he does make this confession that "The first molten stage in which all great religions begin has a marvelous converting and transforming culture power, which can work miracles in the soul of man like nothing else." In other words, the exhortation of this learned doctor leads us to believe that the only hope of our "salvaging civilization" is to be found in a profound religious awakening, that shall bring to the hearts of men a genuine conviction of the evils of their ways, and inspire within their souls a love of God and fellow men that shall transform their lives, and, in that transformation, work out the regeneration of society.

METHODISM AND THE COMMUNITY CHURCH

Fred P. Corson
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One of the most significant movements in the religious world to-day is that of the community church. Already there are over a thousand such churches organized and operating throughout the United States. The avowed object of the community church is to supply a single religious organization which will serve as a clearing house for the people of the community in their service to God, the community, and the world at large. As such it becomes "the expression of the composite religious life of the community."

In accomplishing this purpose the community church has taken on several forms of organization. The most outstanding of these are:

1. The federated church, in which the local churches come together to form one congregation. Usually separate membership rolls of the various denominations forming the union are kept in these organizations, but in ministering to the community the members act as a unit.

2. The "Pepperell type" of community church—named after the town in which it was first inaugurated. In this type of community church the members of the participating church organizations come together and form a super-organization known as "the community church society." The funds and resources of the existing churches are put at the disposal of the "community church society" and it thus becomes a sort of holding corporation for the churches. The attraction of this type of community church lies in the fact that while the local church organizations remain intact, the possibility of sectarian entanglements is eliminated and the function of the churches is taken over by the super-organization.

3. The union or independent church. Here the individuals of the community are dealt with separately, and regardless of their former sectarian choices, come together to form a church represent-

ing the union of all the various elements of Christian belief represented in the community. This type of community church organization is frequently effected in communities where the denominational church has not been organized or has ceased to function.

4. The "latitudinarian" community church. John Haynes Holmes is the sponsor of this type. Its chief characteristic is that membership in the community forms the basis for membership in the church. Thus if a man is a member of the community by virtue of that fact he is a member of the church. No community church at present accepts this form fully.

5. The denominational community church. In this type of church some one denomination is chosen to function in the community and its organization is held intact. However, a form of associate or local church membership is created whereby persons not wishing to join the particular denomination may become members of the local church with all the privileges of the denominational adherents, except in voting upon questions involving denominational policy.

These in brief are the main features of the existent types of community churches.

Perhaps from the standpoint of numbers the movement may be passed over as comparatively insignificant. But the spirit working in our religious life within the denomination which has broken out here and there in these community church organizations forms the most significant problem before the church to-day. It is the spirit which demands unity of effort on the part of Protestantism in its service to God and to the community. The inefficiency of denominational competition is calling forth from both laity and clergy a demand for wider cooperation on the part of Christian people. The wastefulness of overlapping and overchurching emphasizes the need for reorganizing our denominational activities in all our communities. The results of scientific leadership in the various departments of church work are making this pooling of interests and resources increasingly desirable. Doctrinal differences are counting less and less as a factor in church organization. Life—not creed—is the basis to-day for

Christian fellowship. Naturally men and women are asking the question, why so many churches in a community? when a united congregation could render so much more efficient service.

This tendency of thought on the part of so large a number of the members within our denominations makes the problem of the community church essentially a denominational problem. It becomes a problem which denominational groups separately and together must face with the earnest desire to meet this changing outlook on the part of their constituents, or surrender their place of undisputed leadership in the religious world to-morrow.

In view of the existing paraphernalia of church organization the denominational community church as an expression of this spirit seems to provide the most economic and least revolutionary answer to these new demands. This type of community church, while creating a unit of expression for all the Christian forces of the community, also supplies the local congregation with a solidarity and a stability which to some churches and at certain times is a decided asset. At the same time the right of "local option" on the part of the people is assured in that both the choice of the denomination and the requirements and privileges of the local membership (except in the rare instances where church polity is involved) are determined by them. The practical question of the distribution of benevolences must, however, to eliminate friction, be left to the discretion of the individual contributor. The denominational board may get all or only a part of this. In most cases the benevolence agency of the denomination chosen will be asked to handle the larger part of these funds.

However, there are certain "sacrifices" which the denominations themselves must make if the denominational community church is to be their answer to the community appeal. The question before denominationalism to-day is this: "Can denominations adjust their organization to meet the requirements of this new outlook and changing spirit of the twentieth century Christian?" and the much more serious question "Will they?"

To these questions Methodism as a denomination will be called upon to address itself during the next decade. Her answer, as that of all the denominations, will depend upon two elements—

adaptability and leadership. From the standpoint of adaptability the Methodist Episcopal denomination should have little difficulty in serving as a denominational community church. In the first place, her forms are not rigid. There is nothing which she insists upon as to forms which sets her off distinctly from other denominations. The form of baptism is left to the choice of the individual. The church recognizes the validity of all the usual forms. The sacrament of the Lord's Supper also may be served in the manner desirable to the individual. In such matters Methodism endeavors to be all things to all men. Thus in the Methodist denominational community church the Baptist may have his child immersed, the Presbyterian may sing his doxology every Sunday morning, and the Congregationalist may take the communion sitting in his pew. Furthermore, Methodism would not be hampered in adapting herself to the denominational community type by any theory of the church. She recognizes the right of all churches serving God to exist and claims for herself no special privilege. She considers herself one of many—not one above all others. A common meeting ground for cooperation is thereby provided. She avoids any notion of superiority by claiming no "special wire to heaven" for herself and this spirit is necessary for harmonious effort in united congregations.

Another important consideration in determining the adaptableness of any denomination to the problem of united community effort is the denominational attitude toward a community service program. No church can command fully any local field unless it has a social and educational theory of the church as well as a spiritual and historic theory. It must have a program that takes into account all the factors in one's life. Methodism is awake to this claim upon the church and has demonstrated her ability to create and operate an all-inclusive community program. Her program of religious education is of recognized merit. The friendliness of her constituency commends her to every Christian fellowship. In her social ministry, however, there is a difficulty which must be frankly admitted, especially as it affects those who are not Methodists—namely, the amusement clause in our Discipline. The General Conference could well afford to remove this in the in-

terest of the church's wider program. People on the outside are given an erroneous impression of the church's social theory by the existence of this rule, while those on the inside continue consistently to ignore it.

David R. Piper, editor of the Community Churchman, declares that one of the fundamental features of all community churches is that "they substitute service for dogma as a basis of unity or principle of cohesion." In view of this fact the question of the "doctrinal test" assumes added importance in the future policy of our church. That it is Christian living, and not acceptance of certain theological beliefs, that really counts in the kingdom of God is a growing conviction on the part of men and women to-day. And when the Methodist Church votes to sustain the Judiciary Committee in their opinion that it is not legal to ask candidates for membership in our churches, "Do you believe in the doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church?" it will place itself in a most advantageous position in attracting Christians outside the church to its membership and will commend itself most highly to the community as a commanding type of denominational community church.

Naturally Methodism or any other denomination's ability to adapt itself to the new community appeal will depend upon the attitude which its leaders assume. No denomination can qualify as a denominational community church unless its leaders in their dealings with the local groups assume an attitude of brotherliness to the various elements uniting in the society and of consideration for their opinions, their former training, and their methods of doing things.

The policy of assignment of local fields for community service will have to be one of give and take. There must be the frankest and closest cooperation between the denominations in taking over special fields of labor. Methodism will have full sway in one community while from another she will have to withdraw and permit some other denomination to have full sway, the local conditions being the determining factors. But it is much easier to plant or create a new church than it is to give up an old one. A competitive

and over-zealous policy of expansion will render such cooperation impossible.

A great deal will depend upon the local leadership. Unity of Christian effort can never come by emphasizing differences. It comes when points of agreement are dwelt upon. And there are enough of these between denominations to keep preachers in sermon themes for their entire ministry, because in the great essentials we are in reality all one. Most of our differences deal with matters that are not essential to entrance into the kingdom of God. It is a wise shepherd who actually makes his amalgamated flock feel that they are all one in Christ Jesus.

However, in the final analysis this whole question of uniting the community for Christian service must be determined by a higher loyalty than what any man-made organization can demand of us. This problem will have to be solved on the basis of the best interests of the kingdom of God. There is one text that every church leader should keep constantly before him—"God forbid that I should glory save in the cross of Christ." Loyalty to a denomination is a fine and commendable thing, but when it comes in conflict with our higher loyalty to the kingdom of God and its best interests there should be no question as to our choice. After all we don't exist to make Methodists out of people—we exist to make Christians out of people, and our denominations should be means to that end, offering people an avenue of expression for their Christian life.

When to this appeal for Protestant unity in Christian service for the community the denominations give earnest heed; and recognizing this higher loyalty examine themselves to see if something really is lacking in their attitude and program for the community, then, and not until then, will the curse of division and inefficiency be finally removed from the calendar of denominational sinning.

WHAT THINK YE OF CHRIST? WHOSE SON IS HE?

Harold Paul Sloan

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The question is 2,000 years old, but it is as fresh to-day as when his lips first framed it in the long ago as he stood among his enemies in the streets of Jerusalem. On every hand men are asking to-day, "What think ye of Christ? Whose Son is He?" (Matthew 22. 42.) And well indeed may they ask it, passionately ask it, eagerly ask it; for all the light and all the hope of life come only from his person.

When Jesus came, the whole world was sad. Everywhere life was unlighted. Some were great and some were slaves and mercy scarcely was, and hope was not. It is not so to-day. Our world is still disappointing, but there is mercy and there is hope and all there is of both has radiated from his person.

The Cæsars walked with mailed feet across the world and built Rome's empire broad and strong, but it is gone long since and they are all forgotten. Jesus dwelt among the sequestered hills of a despised land; but his Kingdom abides after 2,000 years, and his name is upon the lips of all. Well indeed may our day raise anew this the master question of the ages, "What think ye of Christ? Whose Son is he?" Through all the years since he first framed it, the most frequent answer to this question has been Thomas' worshiping cry, "My Lord and my God!" We still turn to him and sing with Wesley, "Thou, O Christ, art all I want." We still answer his question in Peter's ancient words, "Thou art the Son of the living God." But there are those to-day who are answering differently. They say to him: "Jesus, thou art indeed the first of men, but thou art only a man. Thou art the son of Joseph." The number of those thus answering is not large, but their position is conspicuous and their influence consequently great. As a result, men all over this land are examining the foundations of their faith in the Godhood of Jesus, and are asking themselves with a new sense of its pressing importance, the age-old question, "What think ye of Christ?" It may well be that

this current denial of Jesus' Godhood will not turn out to be that utterly tragic thing many are fearing. It may well be that daring unbelief will at last be seen to have been the spring of new faith; indeed, we can affirm positively that just exactly this will result if with one heart and mind the whole church will give itself to discover anew the basis of its noble faith that Jesus is very God, one whose being is from eternity to eternity, but who was made man in time for our sins by the womb of the Virgin.

In line with this need we propose, then, three questions: First, what is the occasion of this new denial of the Godhood of Jesus? Second, what is the basis of the church's continued faith in his Godhood? Third, what is the value of this metaphysical doctrine to us as common men?

The answer to the first question is easily given. You meet with it constantly in the writings of those who deny. Thus, for example, Professor Harry Emerson Fosdick, speaking of those who believe in our Lord's Virgin Birth, says: "They phrase it in terms of a biological miracle that our modern minds cannot use." Similarly Professor Edwin Lewis says: "It is more in keeping with modern modes of thought to believe that God prepared for the coming of his Son not by dispensing with human fatherhood, but by deepening and purifying and divinizing motherhood."

One ought to pause here long enough to say that Professor Fosdick while rejecting the Virgin Birth may still believe in the Eternal Personal preexistence of Jesus in the Godhood, but that Professor Lewis definitely rejects this belief, saying:

> "It is certain that we shall never get very far with this idea unless we keep continually in mind the distinction between the human and the divine as this is illustrated in the Person of Christ. Jesus was a particular Man who lived at a particular time and place. In that aspect of him, he was preexistent only in the sense that every other man is—in the sense, namely, that human personality is a manifestation of a certain antecedent divine reality which therefore makes such personality possible. The Child who was born of a human mother cannot, viewed as that mother's Child, be identified with 'The Logos' or with 'The Creative Cosmic Principle,' or with a distinct personal member of a Divine Trinity who had never begun to be, but always was."

Fosdick may or may not be a Unitarian; Lewis by the logic

of his own language clearly must be. Incarnation means that the divine self-consciousness of the eternal Son dwelt on earth in the man Christ Jesus. Incarnation means that one center of self-consciousness in the adorable Trinity became a member of the human race, man forever without ceasing to be God. This idea Professor Lewis definitely rejects. He continues to apply Christian words to Jesus, and tries to keep in them the same heart values. But in this he is confused by his own Christian devotion. His rejection of the eternal personal preexistence of the Son as God loses the Incarnation.

But returning, "modern mind," "modern modes of thought, or the modern point of view" is the occasion for current denial both of the deity of Christ and of numerous other items of established Christian Belief. "Modern mind" we say, and what, indeed, is "modern mind"? Is it some superiority of faculty or point of view? No, we answer, "modern mind" is something purely subjective; it is an intense hostility toward the supernatural; it is a confused obsession with orderliness in nature that is blind to the inherent transcendence of personality. "Modern mind" is not science, it is not philosophy, it is simply a mental bias, a sentiment, a subjectivity, and nothing more. The origin of this bias, that is so general in our day, is not far to seek. Many forces in our civilization have helped to produce it. We will notice three.

Perhaps we might as well place first the tremendous objectivity of our times. Outward civilization has developed out of all proportion to the soul. The modern world has vastly more interest in invention, commerce, sports than it has in poetry, painting, literature and expressions of the soul. This is a striking fact and one that, once named, will be immediately admitted. It is a circumtance, too, that must inevitably influence all current thinking. This is the first cause.

A second cause, and one that has great significance, is the recent magnificent development of the natural sciences. Science has achieved amazingly. It has furnished humanity with untold comforts, and has greatly simplified the mystery of being. Its method of investigation is comparatively easy, being simply obser-

vation, broad, accurate, and comparative, while its conclusions are beautifully definite. That such a system of investigation would appeal to men powerfully was a certainty from the beginning. The tremendous vogue and authority that the natural sciences have developed was to be expected, and that they would greatly influence the modern man's whole point of view was also a foregone conclusion.

The third cause that we will mention, and one no less significant than the other two, is the present-day lack of familiarity with and even appreciation of philosophy. Philosophy is a more difficult method of investigation than science. Its results are less clearly definite, but—and the modern mind does not seem to know this—it is the only road to ultimate truth. Science knows nothing of ultimate truth. Its method of investigation is too clumsy, too limited. Science only answers questions of experience. Philosophy answers the deeper questions that lie behind and about experience. In the pursuit of truth there is a place for both methods, and neither one must transgress the other. Science must ever answer the question of what. There can never be a better way of finding out just what is going on than that of accurately and broadly observing; but it is just as clear that the deeper questions must be left for philosophy. The whole truth of life cannot be arrived at by any one method of investigation. In part it comes by science, in part by philosophy, and in part it comes by something even less tangible, namely, faith. And let no one be deceived, faith is as important and as valid a method of seeking truth as either science or philosophy. Science is man's belief in his senses. Philosophy is man's belief in the intuitions of his mind. Faith is man's belief in the intuitions of his soul; and these latter intuitions are as reliable as any. We will never arrive at truth until science has told us what is going on, and learned to stop there; until philosophy has told us the deeper ground and relations of things; and faith, which is religion, has shed the light of its spiritual intuitions upon the whole.

The effective point of view of truth is thus seen to be manifold. Man cannot find the truth by any one approach; he must seek it with all his powers. The modern man does not do this,

and in this circumstance are at once his peculiarity and his failure. The "modern mind" is a one-sided point of view. It is obsessed with science, with the laws and forces of science to the extent of carelessness toward the intuitions both of the mind and of the soul. Modern science is a magnificent study, and its achievements are marvelous, but it is necessarily a limited point of view, and to mistake any limited point of view for the whole approach to truth is a serious mistake. Truth belongs to men, not to heartless intellects driven by pride and curiosity. The rudder is as necessary as the power wheel in sailing. Similarly, the man who pursues truth with one set of powers rather than with all his powers can only come to confusion. This is the trouble with modern men. They are quite taken up with science. They neither think nor know anything else. They apply scientific principles to everything, and confuse themselves by trying to apply them in the sphere of philosophy and faith, where they have no possible relationship or meaning. Thus Professor Leuba makes an induction of opinions with respect to the existence of God, and tries to establish something by counting noses, apparently ignorant of the fact that a man's intuition of God can no more be set aside by opinions than any other fundamental certainty of his mind. The soul that has personal communion with the divine can stand alone and laugh or weep (whichever may seem more appropriate) at the learned folly either of counting noses to disprove or of inventing theories to explain it.

But "modern mind" because of its preoccupation with science must get rid of the supernatural, and so when it comes to the record of the life of the God-Man it simply refuses the evidence. It does this in the name of its science. But the only science that has any bearing upon the record of Jesus is the science of history; and when history has applied its ordinary canons to the narratives of the evangelists, science is done and philosophy and religion of right take over the discussion. It is unfortunate that "modern mind" does not understand this, and that it allows itself to become confused. Thus it is a matter of no significance for history that biology knows nothing of a Virgin Birth, or that physics or psychology cannot explain Jesus walking upon the waters, quieting

the waves, or multiplying the loaves and fishes. The fact is, these sciences have no opportunity for developing a generalization that would enable them to study such events. The Incarnation claims to be a unique fact in history. To make an induction of the powers and circumtances of average men as the basis for an understanding the powers and circumstances of Incarnate deity, is a piece of surpassing intellectual folly. History presents the Incarnation as an isolated event. As isolated, it cannot be classified. "Modern mind" shows itself presumptuous when it undertakes to dictate just how the eternal personal reality that is behind our world of experience can manifest himself to us. If he chooses to come into touch with our order in an unusual way, philosophy will raise no objection, faith will be even overjoyed, and science, if it knows its place, will be discreetly silent.

We conclude, then, that the objections made by "modern mind" to the supernatural in the record of the life of Jesus need not be taken too seriously. "Modern mind" is not superior mind; it is simply a confused point of view. But just in passing we want to set down three facts that will jolt the modern mind out of its smug sufficiency, provided it has philosophy enough to measure them: 1. The beginning of life, so far as our science knows, is supernatural. 2. The beginning of spirit with its intuitive infinities of time and space and righteousness and God is also supernatural. 3. The present power of the human spirit freely to choose and to order its own course is supernatural. If man really chooses freely, then there is a point where pure spirit (whatever that may be) moves gross matter. When human spirit sets up a motor excitation in the brain it is as supernatural as when Jesus commanded Galilee to silence with his quiet "Peace, be still."

The fact is, we affirm again, that the current timidity toward the supernatural is indicative of superficiality rather than of depth on the part of modern man. There are, for experience, two universes: the universe of nature and the universe of spirit which transcends it—the universe of things, which is natural, and the universe of personality, which is supernatural. Doubtless these two universes are ultimately one, but they are not one in the sphere of mechanical law and force. The ultimate order behind all things

is certainly not what must seem to man the arbitrariness of nature, but rather that which his soul sees as necessary—the eternal character of God. The Virgin Birth and deity of Jesus Christ may offend the timidity and superficiality of some modern thinking. It may trouble some men who shrink from walking alone amid grand mysteries that their science is ever uncovering, but which it cannot solve. But it would be folly to allow such timid souls to fence in reality for the rest of us. If they want to live within their little science with its little laws and forces, we bid them Godspeed; but we will not join them. Rather, unfolding the wings of our transcendent personalities, we follow the mystic call of our souls out into the infinite of God, where there are no limitations but character, and the supernatural is as natural as law.

We come now to the second question we have proposed, namely, what is the basis of the church's continued faith in the Godhood of Jesus? The field fronting us here is too large for us to undertake anything more than the briefest summary of the most outstanding facts. Libraries have been written upon this question and a large volume would be insufficient fully to state the evidence. We have room for but a few paragraphs; but in those few paragraphs we want to stand over against each other two tremendous facts: first, the fact of Jesus in history; and then over against it the fact of man's deep intuition of kinness to and of expectation toward the Divine.

First in order, then, the fact of Jesus; and we will begin with the evidence of his resurrection.

Immediately we come upon three items of testimony concerning which we have the utmost historic certainty, namely, first, that the sepulcher was open and empty; second, that the eleven did most certainly believe that Jesus was risen; third, that they not only believed him risen, but they were solidly convinced that they had come into the most definite contact with him.

As to the first of these items, it is enough to realize the utter impossibility of men preaching the resurrection of Christ had the sepulcher been sealed and the body still within it. Without an open and empty grave the disciples could not have preached the resurrection. Without an open and empty grave no one in Jeru-

salem could have believed in the resurrection. Without an open and empty grave the rulers would not have resorted to persecution to silence the apostolic witness. And so the fact that this witness was published, believed and persecuted in Jerusalem within a few weeks after the crucifixion makes it certain that the sepulcher was open and empty, as the witnesses said.

As to the second item, namely, that his disciples most certainly believed him risen, it is sufficient to pause and remember that his disciples witnessed to this at the peril and often at the cost of their lives. Men may conceivably die in a lie, but never for a lie. The faithfulness of the first Christian witnesses in spite of every sacrifice is such a compelling evidence of their sincerity that it is now admitted on every hand.

The third item, that they not only believed him risen, but were solidly convinced they had come into the most definite contact with him, is the same as the second, except that it is in more detail. This difference is, however, important. What was it that the first disciples believed and to which they witnessed? Was it to a vague idea that Jesus had survived the experience of death and that he still lived as an intangible spirit? Was it not, rather, that he had risen from the dead, taking again his body, and that they had come into definite contact with his risen life?

Saint Paul gives a summary of the most primitive testimony concerning the resurrection in 1 Cor. 15. 5-8:

> And that he was seen of Cephas, then of the twelve;
> After that, he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep.
> After that, he was seen of James; then of all the apostles.
> And last of all he was seen of me also, as of one born out of due time.

Peake's new one-volume commentary gives the probable date of this letter as the spring of the year 55 A. D., or within twenty-five years of the resurrection. At that time, as Saint Paul says, nearly every one who had witnessed events in question was still alive. But Paul's own first contact with this testimony was much earlier than the writing of the letter. It cannot be put later than two to three years after the resurrection itself, so that as early as 32 to 33 A. D. we have already a firm witness not only to the fact of the resurrection, but to its detailed circumstances. Seen of

Peter, seen of the twelve, seen of more than five hundred brethren at once—this is the witness from the beginning.

In Saint Luke's Gospel, which Peake assigns to the year 60, only thirty years after the resurrection, we have even fuller details. Thus the evangelist tells us with circumstantial completeness just how and when the risen Jesus was seen of the Twelve. It was the evening of the first Easter. The disciples were gathered together in an upper room. The doors were shut. Thomas was absent. Jesus comes suddenly and, standing before them, speaks to them. The impression he makes upon them is that of a natural human being. Apart from the peculiar manner in which he appears and disappears, suddenly, he seems to them just as objective and natural as before his death. No doubt this is an amazing testimony, but it is the primitive Christian testimony, and the sincerity of its detail is as certain as the sincerity of the main fact. The disciples actually believed they had seen and heard and touched their dear Master as a human being alive from the dead.

How the disciples came to believe this, unless we accept the hypothesis that it actually happened, is quite beyond the possibilities even of the imagination. One supposition after another has been proposed by unbelief, and one after another they have been rejected. We face this dilemma: either the resurrection is an historic fact exactly as the record gives it, or else the faith of the disciples in the resurrection is an utterly mysterious problem. "Modern mind" chooses the latter alternative. It prefers the mystery of the resurrection witness to admitting the supernatural. The supernatural must be gotten rid of no matter at what cost.

We cannot forbear stopping long enough to say that "modern mind" here manifests a dogmatism and arbitrariness that is hard to equal and impossible to surpass. But such is the absurd position into which men always put themselves who mistake one small section for the whole of reality, and one limited method of investigation for the whole human approach to truth.

But the resurrection of Jesus is not the only supernatural item in Jesus' life; it is simply the supernatural climax of a life that was constantly supernatural. Thus, his moral and spiritual consciousness was as supernatural as his resurrection. The pe-

culiarity of Jesus' life spiritually is the uninterruptedness of his sense of God. The sense of God constantly filled his whole inner consciousness. His meat was to do the will of his Father. He did nothing of himself, but by the divine leading. Of what would have been to average men an experience of overwhelming defeat or of intoxicating success, Jesus knew little. His inner sense of the Divine lifted Him out of it. Beyond failure and success alike he realized one who never fails leading on to his sure perfect ultimate purpose; and to walk with him in his will was enough. This was the secret of Jesus' life. It was not an idea; it was an all mastering sense of the Divine that filled his whole being; and it was and is unique in the centuries, and is as supernatural as his resurrection.

And then too Jesus was supernatural in his control of the forces of the universe. He rises above the limitations that are familiar to us and gives us a glimpse of transcendent personality. The miracles of Jesus cannot be compared to the modern miracles, so called, of Christian Science or of psychical suggestion, unless in the power of mind over matter, apparent in a limited way in both of these systems, we are to find a remote suggestion of the omnipotence of God.

But the analogy of Jesus' miracles is the omnipotence of God proper,- not the limited power of our human spirits over these bodies. Jesus walked on the water, multiplied bread, made sightless eyeballs to see and palsied limbs strong again. He even recalled the spirits of men to their bodies and made the dead to live. These are not the works of psychical suggestion. They are omnipotence; they are deeds of power akin to His deeds who in the beginning spoke and it was done.

There is another fact about Jesus' mastery of nature that is peculiar. It is that his deeds are as worthy of the character of God as they are of his omnipotence. Man's idea of the character of God has changed greatly since Jesus' day. But his miracles are true to the character of God as he has taught us to understand God, and not as men in his day conceived him. This is a striking fact, and has great evidential value. Had men of Jesus' day created imaginary miracle stories about his person they would have

imagined them upon the moral level of their own conception of the Divine character. The fact that the miracles of the New Testament are not upon this level, but rather upon that of Jesus' own moral life, is a powerful argument for their historicity.

A comparison between the miracles of the biblical Gospels and those of the apocryphal writers would be suggestive at just this point. In the biblical Gospels there is never anything willful or prodigal or vengeful about Jesus' mighty works. They always reveal a great moral purpose behind them. They are always worthy expressions of a God-mastered life. But the opposite is true of the apocryphal writings. In these Jesus is pictured as using his powers in fanciful, willful, non-moral ways. He makes mud birds and then commands them to live. He strikes people dead as they walk in vengeance for displeasing him. Such ideas would be natural enough as the imaginations of the men of his day. They would have been natural enough even to some of his disciples, who thought it entirely fitting that they should call down fire from heaven to consume his enemies. That nothing of this kind appears in the biblical narratives is certainly a striking fact and weighs heavily upon the side of the reliability of the New Testament record.

Such then is the record of the life of Jesus. Beginning with his supernatural resurrection, we can work backward through a record, constantly supernatural, until we come at last to the record of his beginning, and behold this also is supernatural. Jesus was not a child of men. He had no human father. He was supernaturally born. Very God enwrapped himself in human nature in the womb of the Virgin. The Eternal Word which was with the Father became incarnate in the world.

This is the unimpeachable historical record of Jesus as it is offered for our faith by men who laid down their lives for the joy of witnessing it. And now standing over against it, and corresponding to it, as the ball to its socket in a joint, let us see that other fact, namely, man's sense of kinness to and increasing expectations toward the Divine.

No matter how degraded man may become, or how gross may be his religious practices, there seems to abide, deep within his

soul, some vague sense of the infinite Divine, as one like unto himself. Man universally has a sense of kinness, of wonderful nearness to the Divine, and this New Testament record of the Incarnation is its fitting fulfillment.

The Negrillos, a most backward people of Africa, who worship ghosts and spirits, are nevertheless conscious, in the depths of their beings, of an infinite Someone who is master and owner of the universe. They call this one the *He*. Is not this personalizing of the Infinite an expression of their intuitive sense of kinness to the Divine? We see the same thing more vividly in Genesis' magnificent story of Abraham. He is standing on the high ground by Hebron and looking southeast toward the cities of the plains. He is powerfully conscious of God's moral kinness to himself, and praying asks this question: "Shall not the Judge of all the earth do right?" Abraham felt that the moral order under which he lived, and which he knew in his own soul, was forever true, and as true for God as for men. But does not this mean that Abraham realized just one moral empire, which God shares with all men, and therefore, that God is wondrously near, that he is kin to men? It is certainly even so. And we modern men feel the same. We claim the right by our sense of moral value to judge the Divine, and to say what is and what is not worthy of him. We are sure that our moral principles rule his throne; which is but another way of saying, he shares one moral empire with us all, or that we are kin to him.

But this fact of an intuitive sense of kinness to the Divine is not all. In history we see this sense making constant increase until it becomes at last Israel's sublime Messianic hope. It began small enough. At first it was only the vague hope, "The seed of the woman shall bruise the serpent's head," a mere feeling that God would not forget man in his ruin. At last, however, it was the vision of the Suffering Servant, the Messianic King, the Universal Kingdom—the Lord God come utterly near to men to save them.

If this increasing hope expresses but the naturally enlarging consciousness of a nation with a genius for religion (as those who deny revelation and the supernatural would affirm) then the

natural consciousness of man reaches for a manifestation of God in the supernatural and the hope of this supernatural is a part of the very order of the natural. But if, on the other hand, this expectation is a revelation from God, then God himself has promised it. In either case we have the same result, namely, two sublime facts, standing over against each other. On the one hand, man's soul with its intuitive sense of kinness to the Divine, a sense that in one nation became an increasing expectation toward God until at length it was crowned in Israel's Messianic hope. On the other hand, the history of Jesus, his supernatural birth of the Virgin, his supernatural works, worthy of God both in respect to his omnipotence and of his character, his supernatural consciousness, constantly realizing the Divine, his supernatural triumph over death and ascension into heaven.

This then is the witness of Jesus. We do not claim that there is here a demonstration of his deity. We claim but two things: first, that this point of view has lifted the question of Jesus' person above the confusion of natural and supernatural, above the narrowness of an age point of view, up into the agelessness of man's thirst for the infinite where it belongs; second, that standing on this plane and feeling the weight of all that the centuries have thought about Jesus, and of which we have given but a partial summary, it is still possible for us to affirm with Peter, "Thou art the Son of the living God," or more exactly with Athanasius: "I believe in one Lord Jesus Christ, the only begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of Very God; Begotten, not made; Being of one substance with the Father; By whom also he made all things; who for us men and for our salvation came down from heaven, and was incarnate of the Holy Ghost by the Virgin Mary and was made man."

We admit frankly that this is our creed, not our science; but the admission is meaningless, for we are moving here in a world too big for the scientific method, too big even for philosophy. We are out in the boundlessness of the soul's own infinites, in the world of personality and faith.

The final question is one that speaks to our hearts: What is

the value to us of this metaphysical doctrine that Christ is very God? We answer briefly with two propositions.

First, that Jesus Christ is God means strong comfort for us in our present darkness and confusion—and who, indeed, will deny that the natural life of man is both dark and confused? All about us are stern facts that we constantly seek to forget. There is much that is beautiful in life, but there is much also that is stern and cruel. Nature snatches the tender infant from its mother's breast; it blasts our civilization with tempest and earthquake; and anguish and bereavement are woven into the very order of things. In the midst of life and hope our powers decline, and love is wounded with the spectacle of trembling age hastening to decay. Our science, ancient or modern, has no solution for this heartbreak, and our only defense is in a willful blindness that will not see.

But in the doctrine that Jesus Christ is God come utterly near us we have a fact of such surpassing worth, that, holding it by faith, we are quite lifted out of all despair and fear. If Jesus Christ is God, then God has come into the very center of our ruin to suffer there with us and for us. God feels our hungers and pains; God feels our moral confusion and shame; God feels our weakness and dying; God has come into intimate touch with all our life's futility. This faith, if we can hold it, has immeasurable heart value. It is incomparable. That the Infinite loves us with a love that comes to redeem us in uttermost cost is more than comfort; it is hope, it is joy, it is sublimity. Life may still move through much of suffering, and down to the darkness of death, but the suffering will be glorified with love and the darkness of death will be lighted with eternal hope.

But that Jesus is very God incarnate means more to us than hope; it means also a sure confidence that we shall arrive. We cannot miss the goal, for he is ours who is King, King always, King everywhere. Does a wee forget-me-not bloom somewhere alone far up upon a mountain side? Christ knows it. Christ keeps it, Christ rules it, for he is King up there in the lonely places. Is some brown and withered leaf of a forest oak torn from its twig and whirled wildly in the wind? Christ knows it, Christ

keeps it, Christ rules it, for he is King out there among the winds. There is no distant star that twinkles dimly in the deep blue of the night sky, there is no corner of the universe out beyond the stars that he does not know and keep and rule. He is King everywhere. He is King always. He is King of Nature, King of Life, King of Death, King of Kings, and yet he is ours. Yes, we shall arrive, for He who made us made us kin to himself. He put a sense of our kinness to him in our soul. He unfolded it there an increasing expectation, crowned at last in the Messianic hope. And then he came, the fulfillment of that hope. Surely he has borne our griefs and carried our sorrows. Upon him, indeed, the chastisement of our peace has been laid, and by his stripes we have been healed. Yes, we shall arrive, for the Christ of prophecy is realized in the Christ of history; the Infinite of our souls is realized in the Infinite made manifest in Jesus; the Creator has become a man of our race, he is ours and we are his forever.

And so, forgetting that we are modern men, and remembering rather that we are men who share with all ages the same great intuitions of mind and soul that make us one humanity, we answer anew his century-old question in the nobly simple words of our great common creed: "I believe in Jesus Christ, his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; the third day he arose from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead."

[Doctor Sloan's intimation that the logic of Professor Lewis' article tends to Unitarianism is purely an *ex parte* judgment as to the validity of that argument. Admitting that Doctor Lewis should not have included two negative aspects (his suggested exegesis of the Nativity narration of Luke and his interpretation of preexistence passages), nevertheless, whether his logic be valid or not, his conclusions are such as no Unitarian would indorse.—Editor.]

TWO SONNETS

WILLIAM FRANK MARTIN
Carey, Ohio

THE SOCIAL ORDER

Society is built a pyramid:
  Its broad and huddled base our common life;
Its peak achievement. Ever of old men did
  Attain by force or fame, by wealth or strife.
If pyramid, then 'tis in nature's law
  The many should be down, the few on high;
And they who would upturn can only draw
  Much ruin, and some pity from the sky.

Yet there is healing cure—not by a wild
Upheaval, but in change so vastly mild
It brings that social order understood
By Seer to be for earth the heavenly fair
Jerusalem, a city that lieth four-square,
Its length and breadth and height in equal good.

THE TEMPLE OF FAITH

Higher ascendeth Faith than airy dream,
  Yet hath her bastions on the solid earth.
Her spires and turrets catch seraphic gleam;
Along her battlements, at play, shall seem
  Glory from which the lightning had its birth;
Such power attends her own. Each colonnade
  And bulwark guard repose in ample girth;
And to her aisles I enter unafraid.

I face her altar, where bathed in solemn awe
Mild Mercy waiteth, guarded by strong Law:
  A spirit of calm invites to bended knee.
No veil to intercept, and light but dim
Admits to see the winged Seraphim;
  And Voice, thrice "Holy" crying, summons me.

EDITORIAL DEPARTMENTS

NOTES AND DISCUSSIONS

DOCTOR SETH REED—METHODIST CENTENARIAN

On Friday, June 1, 1923, in the city of Flint, Michigan, the Detroit and Michigan Conferences of the Methodist Episcopal Church with the Board of Commerce and the citizens of Flint celebrated the one hundredth anniversary of the birth of the Rev. Dr. Seth Reed, the oldest minister in American Methodism, and probably in Protestantism.

He was born in Otsego County, New York, in 1823, became a country school teacher at seventeen years of age, removed to Michigan in 1842, where he continued teaching until 1844, when he joined the Michigan Conference on trial. Seventy-eight times he has answered to the roll call of first the Michigan and then the Detroit Annual Conference after their division. He has filled some of the most important pulpits of the State, served as presiding elder, as financial agent for Albion College, and has been one of the recognized religious leaders of the Wolverine State for over two generations. He was one of the original organizers of the Anti-Saloon League at Washington, D. C., in 1893.

While not a college-bred man, from his boyhood until to-day he has been a diligent student and a persistent reader of books. Such distinguished scholars as President E. O. Haven, afterward bishop, and Professor Alexander Winchell, the geologist, of the Michigan State University, recognized his ability as both teacher and preacher in the pulpit.

He has kept himself alive both in body, mind and spirit, and at the end of a century of high service to God and man still retains the eternal youth in his soul. When he was teaching school in his boyhood, a poor blind man, who made his living by compos-

ing and selling verses, composed this unique acrostic on his name, which must be read first downward and then upward:

Sublime in the thoughts of his heart
Each virtue as bright as the morning,
The beauties of science and art
His character ever adorning,
Replenished with wisdom to take
Each precept the Saviour has given,
Endeavoring in meekness to make
Diurnal advances to heaven.

Designed for the worship of heaven,
Enriched with a spirit of love.
Each moment to God shall be given
Resolved by the powers above,
He seems to be leaving behind
The most that now act on the stage,
Endowed with a prolific mind,
Surpassing the youth of his age.

These lines of eulogy written as a tribute to him in his eighteenth year seem to be almost a prophecy of the Seth Reed of today. The editor of the METHODIST REVIEW, who counts Doctor Reed among the dearest personal friends of his life, desires to present this too meager garland of tribute to this noble Methodist centenarian.

A prophet in vision, a saint in life, an intense seeker for souls as evangelist, and a statesman in religious and business efficiency—there are few spiritual successors of John Wesley who have more fully reproduced these characteristics of the founder of Methodism.

THE TEACHINGS OF THE TREES

TREE worship is one of the most ancient forms of idolatry. Such is the mystery and manifold meaning of the life of a tree that it was easy to imagine an occult sympathy between it and human wants. The Druids had their sacred oaks, which nourished the mystic mistletoe, that strange parasite plant in which they imagined the soul of the tree resided. The Norse sagas tell of the ash, Ygdrasil, whose roots and branches fill all space, whose fruit is shining stars, upon whose leaves are written all history and fate, and at whose base sit the weird Norns, representing the past, present, and future. We still preserve in our Christmas tree a survival of the worship of the fir tree, whose dark green foliage defied the northern winter and so made it a type of the triumph of life and light. The Athenians regarded the olive as the gift of the goddess Athene, the promise of peace and prosperity. Mohammedans recognize three plants as carried by Adam on his exile from Eden—the myrtle for its sweetness of scent, the wheat grain for

its nourishment, and the date palm for its fruit. From that one date stone have come all the palms that cover the world. And the acacia became sacred to the Hebrews as the shrub which Moses saw aflame in the back part of the desert, and one name for the God of Israel was, "He who dwelt in the bush." We who live in a wooded country can hardly appreciate the passion for trees felt by these children of the desert, but we are likely to realize their worth soon enough if the present rate of forest destruction continues much longer. Arbor Day is one of the most useful of modern institutions, and no man should be willing to die until he has planted a tree. Trees should grow in our city streets as they do in those of the New Jerusalem. There ought to be at least one in sight everywhere.

Trees reveal and illustrate the divine wisdom. Thoreau says that "the Maker of all only patented a leaf." It was the poet Goethe who first showed that the leaf is the one pattern after which the whole plant is built up, is the whole tree in miniature. Some have even seen in it the type which directed the fashioning of the scales of fishes and the feathers of birds. God reveals the mighty whole in every unit and so is the whole character of a man disclosed in each little act. The arrangement of leaf-buds reveals design, each plant choosing as the measure of distance between its leaf-buds one of this series of continued fractions, 1-2, 1-3, 2-5, 3-8, etc. God geometrizes. He lays his beams in music, and all his works obey the laws of number and rhythm. This leaf has become man's pattern as well. Nine tenths of all the decoration lines he uses in art are derived from the leaf. Architecture takes its forms from the tree; the palm tree and lotus appear again in the graceful minarets of the Moor, and the pine forest shapes the Gothic cathedral. The "groves were God's first temples," and the latest places of worship are but forests of stone.

Trees illustrate some laws of the spiritual life. The source of their life is from above. Though rooted in the earth, their chief source of life is the sun. It is sunlight which unites the juices of earth with the carbon of air, and so builds up the beauty and strength of the forest. Even so must all the earthly elements of our lives be energized by the divine.

Trees seek after life; their roots work downward toward the moisture of streams and springs, and their leaves upward toward the air and sunshine. So must the soul that would live seek the light. The tree-rings shown by a transverse section of the trunk show the variations in the growth of different years, and any cross-section of a human soul would tell the story of its nourishment and culture. Of the righteous the first psalm says, "He shall be like a tree planted by the rivers of water."

Trees teach the peril of death. The palm tree dies when its terminal bud is cut away. A single worm may girdle a tree. And there are perversions of life not less terrible than death. A thorn is an abortive branch, one that has refused to bear leaves, flowers, or fruit. Knots and gnarls are made by the checking of sap-flow and the fluid that could have produced leaves and flowers creates vegetable cancers. All unused life becomes a danger. As Mazzini says, "Good thoughts not realized in action become an actual sin."

Trees teach lessons of the divine goodness. Many are their uses. The palm is food, drink, clothing, and lodging to the Oriental. The Hindus ascribe to it three hundred and sixty uses. This is more or less true of all trees. Their leaves are our shadow of rest, their blossoms the delight of our senses, their fruit the food of our hunger, and their trunks the material of our building.

The leaf is a mystic wall that divides between man and death. It is the great purifier of the atmosphere, consuming the poisonous carbonic acid and releasing life-giving oxygen. Distant forests distilled the air we now breathe. All animal life rests upon vegetation. On this mantle of greenery flung round all the earth all men and beasts feed and grow.

Trees express the hospitality of nature. What a hostelry is an ancient tree! In it the birds build their nests, the bees find a hive, the insects burrow and feed, the bear finds a home, and the traveler a shelter. So may our lives ever be the refuge of lesser, weaker life.

Trees teach a lesson of variety. Each has its character, expressed in the difference of outline as flung against the sky. Each speaks its own message and preaches its own sermon. The oak cries out, "Be strong"; the olive whispers from its silver leaves,

"Peace"; the firs, cedars, and pines, with their evergreen foliage, say, "Live for ever"; while the palm tree shouts out, "Victory!" How different the palm and pine, the glories of the north and the south. Hear this lovely lyric of Heine:

The pine tree standeth lonely
  In an upland wild and bare,
It standeth whitely shrouded
  With snow, and sleepeth there;

It dreameth of a palm tree,
  Which, far in the East alone,
In mournful silence standeth
  On its ridge of burning stone.

The pine can climb the mountain side and brave the eternal snows with its everlasting green, while the palm is the gladness of the desert, casting its cool shade across the burning sands. Even so varied is the experience and character of Christians, but all alike manifestations of the life which is of God.

Revealed history begins with the story of a garden where grew strange and mystic trees for man's warning and for his relief. It ends with the picture of another garden, where by a river's side grows the tree, bearing twelve manner of fruits, whose leaves are for the healing of the nations. When we hear the rustling of the leaves of these summer woods, may our spirits also feel the winds that stir the branches of the tree of life.

Beautiful and full of blessing is the tree, from the first "Our Father," murmured by the opening buds of spring, to the last "Amen" whispered by the falling leaves.

Only the poet can fully interpret for us the glory of "the woods that bring the sunset near." Who has ever done it more perfectly than Joyce Kilmer?

I think that I shall never see
A poem lovely as a tree.

A tree whose hungry mouth is pressed
Against the earth's sweet flowing breast;

A tree that looks at God all day
And lifts her leafy arms to pray;

A tree that may in summer wear
A nest of robins in her hair;

Upon whose bosom snow has lain;
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.

REST FOR THE WEARY

A Vacation Meditation

"Come unto me, all ye that are weary and heavy laden, and I will give you rest." Those words of Jesus are almost too beautiful and too simple to talk about; one fears to mar their loveliness, as one would soil the fairness of a flower by overhandling. Simple as it is, it is the greatest of announcements. If Satan could give rest he would win the world, for there is nothing for which earth so much longs. The sweetest sentence in the Shepherd Psalm is, "He maketh me to lie down."

We may not always feel the need of rest. There are times when we long for action, when the young heart craves excitement and ambition spurs to effort. It is quite natural for the child to beg to sit up longer: "I'm not a bit tired." But weariness comes soon enough, and with Talleyrand at eighty-three we cry out: "Life is a long fatigue."

We have been born into a life of labor. This is a world of work—yes, of overwork—a world where most men break down before they wear out. There is a tendency of burdens to accumulate. Wealth and knowledge, that should bring freedom, only bring larger cares and heavier responsibilities. We make the chains that bind us. This is simply one phase of the constant chasm between the ideal and the real. Our plans are always greater than our power of performance. We grow weary in trying to keep up with ourselves. The body can never keep pace with the brain, nor the mind with the heart's desires. Worst of all, our plans grow biggest at the very time that strength is smallest. But the deepest source of our mortal weariness is sin. Passion cannot rest, nor

ambition, nor selfishness. This it is that turns work into worry and toil into trouble.

If all the world could sigh out one emotion it would be this: "So tired!" If all the world could pant forth one prayer it would be this, "O, that I had the wings of a dove that I might fly away and be at rest!" Part of the world is seeking for money, a few for power, some for pleasure, many for work; but all, all are seeking rest.

The rest we need is not rest *from* labor, but rest *in* labor. It is not work but worry that kills, not the toil of the day but the restlessness of the night. It is not motion but friction that wears out the engine. Real rest is not in inactivity but in harmonious action.

Rest is not quitting this busy career,
Rest is the fitting of self to one's sphere.
'Tis the brook's motion, clear without strife,
Seeking the ocean after its life;
'Tis loving and serving the highest and best,
'Tis onward, unswerving, and this is true rest.

And this the Master gives us. There is but one perfect strength, the power of God, and but one perfect peace, the everlasting calm of God. He invites us to "enter into his rest," which is simply to take upon us his strength, the mighty unhindered action of him who "fainteth not, neither is weary." Into our flagging zeal and failing forces he will pour the unwasting energy of his omnipotence. Divine inspiration will bring greater refreshment both to body and mind than a summer vacation.

This is the logic of nature. Our physical progress is won by "casting our burden on the Lord." And so we call upon his winds to push our boats, his steam to drive our wheels, his lightnings to carry our messages, his light to paint our pictures.

This is the experience of grace. He is the mighty Porter, who will carry both us and our load. The God of the Bible is more than a ruling God; he is a serving God. He not only gives, he *is* our rest. "They that wait upon the Lord shall renew their strength; they shall mount up on wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Jesus Christ is our instructor in the technique of rest. "Learn of me," he says, "and ye shall find rest unto your souls." We get this rest by assuming a fresh load. "Take my yoke upon you." And that means more than that he will take his half of the double yoke and pull with us. It means that submission and surrender are the path to peace; for as self is discord so love is harmony. The rest we need is not chiefly for our bodies but for our souls. We carry our palaces and dungeons within us. Of every man, who now in the eternal peace rests from his labor, it can be said: "Heaven was in him before he was in heaven." Yes, His yoke is easy and his burden light, for there are burdens that lighten the load. Half the weight of a hawk is feathers, but they help to fly.

> Peace, perfect peace, by thronging duties pressed?
> To do the will of Jesus—this is rest.

THE HOUSE OF THE INTERPRETER

Instead of the expositions usually appearing in this department, in this issue there is given an evangelistic sermon on the text: "Multitudes, multitudes in the valley of decision; the day of the Lord is near in the valley of decision" (Joel 3. 14). While the primary meaning of the phrase "valley of decision" is the scene of the judgment of Jehovah, it is not improper to consider the divine decision as based upon the moral choice of men. The topical sermon should always be given a firm expository basis.

The Valley of Decision

Our journey to-night is not to the valley of the Mississippi, the seat of coming empire, nor to the valley of the Amazon, with its tropical forests and vast mineral wealth, nor to the vale of Cashmere, with its Oriental associations of romance and song. Our valley is located, not in the physical but in the moral world; it is one through which all must pass, for it is the scene of the eternal trial of the human will. And through this valley of decision I purpose, with the help of the Spirit of God, that we shall all pass this very hour.

Doubtless the prophet had in mind a literal valley, the deep valley of Jehoshaphat, east of Jerusalem, which many Jews believed would be the scene of the day of judgment and of the inauguration of the Messiah's kingdom. Here were the gardens of the kings and that garden of Gethsemane where our Lord completed in the spirit the great surrender which made him the Captain of our salvation. Here, too, were the prin-

cipal cemeteries of Jerusalem where the greatest scene of the resurrection was to take place and where every orthodox Jew longs to be buried. Here, the Moslem fables say, shall be placed the narrow bridge of testing, fine as a razor edge, across which only holy saints can pass to Paradise. This valley lies with Olivet and the temple on either side, between the scenes of Christ's ascension and that of his passion, between his glory and his shame, between his rejection and his coronation.

These things are no mere fables of the east, no wild romances of the Oriental imagination; they are a true parable of our inner life. Our vision is not called outward to some geographical valley with luxuriant gardens, safe bowered beneath its surrounding hills; nor to a historical valley which tells of battles fought, treaties made and a nation's destiny decided. Our vision is directed inward to the spiritual realm, the majestic valley of choice, where Christ in conscience sets up his judgment throne, the place where individual destiny is decided, the real platform of the drama of grace and salvation.

Once to every man and nation comes the moment to decide
In the strife 'twixt truth and falsehood, on the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.

The valley of decision may be found anywhere. There is no place where a soul may not find God. It may be in a natural valley or on rugged mountain heights; it may be in a cathedral, a church or a closet; it may be in street, or shop, or store; it may be in field, or farm, or factory. No matter where it is, we may make it a valley by our humble submission and pass by the path of decision to the place of pardon and peace. And it may be here, here, to-night, in the house of God, that you may find the place of choice, and there may take place the sublimest event of history or life.

Places are distinguished by the events which occur in them. Great is that pass at Thermopylæ, where three hundred Greeks stayed the tide of Asiatic barbarism; great is that field of Runnymede, where the barons of England compelled a bad king to grant that charter which is the birthright of English and American freemen; greater is that hall in Philadelphia, where our fathers pledged life, fortune and honor to our national independence based on the rights of manhood; but greatest of all is the valley of decision, for here happens the central event of all time, yea, of eternity. Here is fought the greatest of all battles, the battle with sin, self, and the world; here takes place the greatest of all revolutions, the conversion of a life to God; and here is made the greatest of all declarations of independence, which throws off the tyrannous yoke of sin and creates a freeman in Christ Jesus.

The valley of decision! The very name is significant. Only on the field of will does God meet man. Repentance and faith, they are moral acts, great decisions of the will and heart, which make God ours and secure his help. Not on the plains of good desires, not in the cloudy regions of unbelief, not in the marshy grounds of appetite, not on the

bleak heights of self-righteousness, not on the cold hills of skepticism, not on the wild slippery cliffs of backsliding, not in the burning deserts of desire—in none of these places can the soul find God. These are places of peril and danger; they are crowded with the unsaved. They are like the fabled death valley of Java, in whose center the poisonous upas tree is said to grow and which is filled with the skulls and bones of dead beasts and men. Leave these scenes of danger and death, and through the valley of decision make your way to life, to the mountain of blessing and glory.

The way into the valley of decision is through a dark and narrow ravine called Penitence. Many try other paths, but wander and are lost. Men say they cannot believe, but they mean they have not repented. That was a fine old Methodist phrase that called repentance "believing ground." The longer we delay the more difficult becomes the entrance. The ravine slowly contracts, until at last "no place of repentance is found."

Though dark its entrance, you shall find the valley of decision a bright and beautiful place. Here the water of life flows in murmuring cadences, softer than the sweet Siloam or cool Kedron, through the valley of Jehoshaphat. Gardens of beauty are here whose flower is hope and whose fruitage is joy. Here, too, is the best of company, for by this path all the saints have trod and Jesus himself has led the way.

The valley of decision is the starting point of the heavenly highway. The way to life eternal begins with "I will." Though the dark river we call death flows round the whole world, Christ has bridged the stream at this point. Here, and here only, lies the road to glory.

The valley of Jehoshaphat also opened out into that of Hinnom, Gehenna, which to the ancient Jew was the type of hell. There perpetual fire burned up the offal of the city. There were the never-dying worm and the unquenchable fire. So does the valley of decision have an opening toward the place of doom. The place of testing may be the place of failure. O, men and women, make not the scene of possible victory the place of the soul's dark defeat!

Think of the mighty decisions that have been made here. Here Abraham heard the voice that called him out of idolatry to a strange quest after God; here Jacob saw the golden ladder, thronged with angelic forms, with the Lord above it, and "vowed a vow unto the Lord"; here Moses turned from Egypt's palaces of pride and chose the humble lot of the people of God; here Joshua challenged a nation to decision and proclaimed, "As for me and my house, we will serve the Lord"; here Solomon chose wisdom rather than riches or power; here the prodigal son came to himself and cried, "I will arise and go unto my father"; here Paul saw the blinding light of a great conviction and asked, "Lord, what wilt thou have me to do?" here Luther heard the voice, "The just shall live by faith," ring through his soul as he climbed on his knees the Scala Sancta at the Lateran, and leaped to his feet a free man in Christ Jesus; here John Wesley felt his heart strangely warmed and cried, "Ready for all thy perfect will!" and here have millions of souls

stood at the parting of the ways, and decided for God and holiness and heaven. "Multitudes, multitudes in the valley of decision!" No tablets or monuments may mark these countless pilgrimages, yet above them down-bending choirs of angels have sung heaven's rapture over the sinner's choice of God.

The valley of decision is also the valley of judgment. The scene of man's choice is also the scene of God's judgment. "The day of the Lord is near in the valley of decision." There are gathered all nations, for "He is sifting out the hearts of men before his judgment seat." Through a rift in rock and sky the great white throne appears. We are even now taking our places on the right and on the left. Our right decision now will win his glad judgment then.

Hast thou chosen, O my people, in whose party thou shalt stand,
Ere the doom from his worn sandals shake the dust against our land?
What though evil seem to prosper, 'tis the good alone is strong;
And, albeit she wander outcast now, I see around her throng
Troops of beautiful tall angels to enshield her from all wrong.

In this very chapter, speaking of this valley, God says, "I will plead with them there." And has he not pleaded with you in this valley of decision? By the word of power, by the testimony of conscience, by the voice of reason and the drawings of love, by providences of pain and gifts of gladness, by bereavements and blessings, by the wooings of his spirit and the holy argument of the cross, he is pleading with you now. By command and invitation, by warning and entreaty, by tender memories and holy hopes, he appeals to you, "Choose, choose ye this day whom ye will serve." Let his pleading prevail with you in the valley of decision and it shall not prevail against you in the day of the Lord. While his throne is still a mercy-seat decide, decide!

The valley of Jehoshaphat has by some been identified with that valley of Berachah, the valley of blessing where the king gathered his victorious army to sing songs of deliverance for the triumph God had granted him over a mighty foe. This may be made true. Gain you a victory in this valley of decision and it shall become the valley of unspeakable blessing to your soul. May "multitudes, multitudes in the valley of decision" be now enabled to sing:

I have entered the valley of blessing so sweet,
  And Jesus abides with me there;
And His Spirit and blood make my cleansing complete,
  And His perfect love casteth out fear.

There is love in this valley of blessing so sweet,
  Such as none but the blood-washed may feel;
When heaven comes down redeemed spirits to meet,
  And Christ sets His covenant seal.

THE ARENA

NEW STUDIES OF THE CHURCH

Dr. William Adams Brown's book, *The Church in America*, is an achievement. It contains a body of material no preacher can do without. It would smack of irreverence to call it a mass of material; it is a carefully marshaled body of it and under the touch of a massive mind it becomes a living thing. You will have to go far to find a document in which information and inspiration keep such steady company. And yet there is about this book little that is propagandist. It is a study more than an appeal. In it the church is neither wounded nor concealed in the house of its friends. There is a frankness and fineness about it that will appeal to those who think.

There is an overwhelming temptation to review the reviews on this book. The Christian Century, of which better things may usually be expected, damns the author with faint praise. In a long and not particularly brilliant editorial it insists that Dr. Brown did not live up to the ideal which he set for himself in his introduction. Such literalism ill becomes liberalism. It reminds one of Shylock exacting the pound of flesh. As a matter of fact, Dr. Brown claims no infallibility. This book is noteworthy for its spirit of inquiry. Not a suggestion of dogmatism is to be found anywhere. One who reads a book with one eye open for the things with which the book does not deal does not set himself to an arduous task. We too can think of omissions. Some tremendous statement concerning stewardship; some distinguished discussion of the various faith-cure movements and the phases of spiritism; that plea for a larger place for art in the church which Van Ogden Vogt makes in his review of the book in the New York Evening Post, might well have appeared in the book. But for everything one thinks of that might have gone into the book one will find several items one likely would never have thought of but for Doctor Brown. It is both an extensive and intensive survey of the church.

The introduction discusses the Church and Democracy. Part I "faces the facts." It recites the religion of the average American; how this religion is affected by changing conditions and the problems that emerge because of these changes; how the church has reacted toward the world and the benefits accruing from its missionary attitude. Part II indicates where we may begin now to build for larger things; the strength of the church when the war began; what the church learned in the war (this is in many respects the most important part of the book); and the influence the war had on the church. Part III treats the new intellectual environment in which the church finds itself, what science has done with and for our faith; the social emphasis; the church as a spiritual society and an ecclesiastical institution. Part IV deals with the factors that should be organized and reorganized for effective service; the work of the local church, which ought never to be discounted; the community church movement and church federations; the need for specialization in or-

ganization and personnel, and the problem of church union and unity. Part V looks to to-morrow. It considers the new educational program of the church; the finding and training of leaders; the Christian way of dealing with differences; cooperative and collective thinking. In conclusion there is considered the contribution of the church to the democracy of the future.

When one comes to the end of the book he will agree with the author that there is manifest everywhere "the deep need of God born out of the darkness and despair of the time. All over the world there are men and women who are spiritually orphaned, longing for some clear revelation of goodness at the heart of things. To-day as in every past age men need to be assured that there is a good God who cares, and that when Jesus said, 'He that hath seen me hath seen the Father,' he spoke the truth. This reassuring message only a reunited church can give, for to be given effectively it must be expressed not in words but through deeds." One who reads this book should be better equipped for this great task because of the reading of it.

Port Jervis, N. Y. JOHN M. VERSTEEG.

BIBLICAL RESEARCH

A CLOSER WALK WITH JESUS

THERE are many fields of biblical research into which the busy pastor has no time to stray. From the standpoint of biblical science they are important, but for the shepherd of living souls they are elective bypaths. But the most intensive study of the Jesus of history is required of everyone who would intelligently call men to be his followers. Our pulpits suffer to-day from much blind exhortation to an "imitatio Christi" without laying a foundation concerning who he was and what he taught and did. The presses are flooding the market with study books on Jesus' way of living. Many of these make no endeavor to understand what Jesus attempted to do in the first century. They content themselves with approaching the Gospels with the practical question as to what they teach on modern problems. To read many of the results confirms the promise of the Master himself that "He who seeks, finds"—what he went out to seek, rather than what Jesus taught.

It is not strange that the last bulwark of verbal infallibility should be our Gospel narratives. That a Hebrew chroniclist should have made a mistake in fact or manifested a submoral judgment is after all a calamity only for the theorist with preconceived ideas of what inspiration ought to require. But if Christ is our standard, the words ascribed to him must be left essentially untouched by criticism. With him, it must still be every word or none. When you pick up a book with the title, *What Jesus Really Taught About* . . . prayer, wealth, the Kingdom, etc., you feel confident that you will find a catalogue of all the relevant passages, and without further evaluation as to source they will be stamped as "what Jesus

taught." That is our old friend "verbal infallibility" entrenched in his last fortress.

It would be out of place in this article upon recent developments in the study of the earliest sources for the message and work of Jesus to trace even the broad outlines of modern criticism. The two-source hypothesis has received practically universal acceptance. According to this, the first written documents were the Gospel According to Mark and a collection of Sayings of Jesus commonly designated Q, and probably from the hand of Matthew. These were combined with other material into our present first and third Gospels. Whatever the view concerning the authorship of the Fourth Gospel, it is rather an interpretation of Jesus than a contribution to history. *The Earliest Sources for the Life of Jesus*, by F. C. Burkitt (Pilgrim Press, 1910), gives a brief, readable summary of the general conclusions of scholarship, and *Oxford Studies in the Synoptic Problem* (Clarendon Press, 1911) pierces into the maze of analysis and detail. Emphasis was laid upon the documentary nature of the sources in opposition to the oral hypothesis. The two-source theory recognized that all of the Gospel material does not stand upon the same plane, and the endeavor was to reach the earliest and most authentic documents upon which a truly authentic Life of Christ could be written. The material not included in these early documents was probably by hypothesis of later origin, and some of legendary character.

Three main problems held the interest of the specialist in the field of his literary criticism. First, was there a more primitive and authentic Ur-markus behind our second Gospel? The pursuit of such a document led to the radical skepticism of a Wrede, contending that Jesus never claimed to be the Messiah at all (*Messiasgeheimnis*), and of a Drews, who still insists that Jesus never lived. (*Commentary on Mark*, published in 1922.) To extract from Mark an historical kernel that would satisfy the mind of a thorough-going rationalist and upon which a motivated Life of Christ could be built was an impossible task. The most recent attempt to dissect the literary sources of our second Gospel distinguishes between a source that knows "the twelve" and one that mentions only "disciples," but is marked by a most praiseworthy hesitation regarding details. (Eduard Meyer, *Ursprung und Anfänge des Christentums*, Berlin, 1921, pp. 121f.) The second field for exploration was to determine the extent and character of the hypothetical Q. Reconstructions were legion and proved that while our faith that such a document was used by our first and third evangelists was well grounded, the exact limits assigned reflected chiefly the attitude of the author toward individual passages. The musty scholastic could here work out abundant unrewarding theses. Did Matthew and Luke have the same recension of Q? Was it in Greek or in Aramaic? Did Luke have Matthew as well as Q and Mark before him? The third type of problem attracting attention was the discovery of other sources which might claim primary significance. Is Luke's deviating account of the Passion due to another source or simply to his own rewriting of Mark? A special source of great value has usually been accredited to Luke, but Mr. B. H. Streeter in the Hibbert Journal for Sep-

tember, 1921, goes beyond this and suggests that the sections dependent upon Mark (3. 3 to 6. 19, and 8. 4 to 9. 50) have been introduced into a narrative otherwise entirely independent and rivaling Mark in age and trustworthiness.

After he has patiently plodded through the work that has been done along these lines in the last twenty years, the ordinary preacher does not feel that there is a great deal that helps him gain a living appreciation of Jesus of Nazareth. The writing of the Gospels is made to appear as much an affair of the cloistered study as these learned dissertations upon the "synoptic problem." It is not strange that Simkhovitch, in trying to understand Jesus, passes by the "presuppositions of text-criticism"—to his own presuppositions. One does not wonder that the volcanic Papini should draw back with revulsion from the stacks of "scientific literature" upon his Jesus and heap a violent invective upon their authors as upon the scribes of old. We are most grateful for the moving story which Papini has given us, but, like every biography, it is a biography of two men, and the Papini element is very large. While the subjective factor can never be entirely eliminated and in this field "scientific" is a relative term, we will approach closer to the actual Jesus of history through the careful and patient study of the texts than through the "inspired intuition" of a poet.

Our survey of the main problems of investigation has probably revealed our own personal belief that synoptic criticism had rather "run to seed." The polemic against the inadequacy of oral transmission to account for the data found in our synoptic Gospels had resulted in largely overlooking the fact that in any case for two or three decades the tradition was simply oral. We have no more right to assume the verbal inspiration of this process than in the commitment to writing. The question of vital significance is not whether a given passage belonged originally to Q, but what "history" has it undergone during the period of oral transmission? Tradition-criticism methods must be developed beside the text-criticism that had so long held exclusive attention. It might be true that nothing approaching objectivity could be reached, but when the Gospels which we have show such illustrations of "development" as in the account of the rich ruler (Mark 10. 17 and parallel in Matthew) it is futile to abstractly contend that such "development" did not take place. The stimulus for a new approach once more came from methods applied to Old Testament study. In the March-April number of the Methodist Review, Professor Gressman outlined the paths being followed in the study of literary forms and the history of traditions in the Old Testament. That study does not reject the documentary analysis of the Hexateuch, any more than the recent New Testament criticism rejects the two-source hypothesis, but points out that after we know whether an incident belongs to J, E or P, we have said nothing as to its form, or of the long period of oral transmission preceding the documents criticism has laid bare.

The pioneer book from this point of view was probably Jülicher's great work on the Parables, which is unfortunately not in translation. In this

he does not merely set out to expound the text as found in the Bible, but recognizes that some parables met with radical adaptation as told by the early Christian community. He seeks beyond the record the parable that Jesus told. His analysis reveals three literary types, the simple and expanded similes that are universal in their application (Matt. 7. 16–20), parables where the comparison does not always hold (Matt. 18. 21-35), and illustrations (Luke 10. 29-37). Many feel that in rejecting outright all allegorical features, Jülicher was unjustifiably arbitrary, but that does not vitiate the importance of the work. One or two ilustrations must suffice.

A comparison of Mark 4. 10-12, which purports to give the reason for Jesus' use of parables, with the actual parables reported from him reveals a contradiction which is obvious to any but confirmed apologists. Even in the form which Matthew gives—that the parables were spoken "because, hearing they did not hear"—the conclusion cannot be escaped that according to the evangelist the parables were not supposed to be understood by the mass of the people, for this misunderstanding is the necessary fulfillment of the prophecy of Isaiah. He proceeds to explain the parable as if it were a dark saying, as if an illustration were not to make clear the less obvious through that which needed no explanation. We have then a later theory about the purpose of parables, to explain the historical fact that the Jews had not believed on the Messiah. It is part of our earliest source, but a true criticism of the tradition will not allow us to ascribe that purpose of parables to the Master himself. To take an individual parable, that of the unrighteous servant (Luke 16. 1-13), Jülicher's analysis showed that the original parable teaching the necessity for cleverness has been given an entirely different application by the evangelist and made to recommend alms-giving, to which are appended miscellaneous words against mammon and exhorting to faithfulness.

Since the war there has appeared in Germany in rapid succession a series of studies in tradition criticism which are very significant contributions to the study of the synoptic Gospels. The first of these came from the pen of Martin Dibelius, the successor of Johannes Weiss at Heidelberg (*Die Formgeschichte des Evangeliums*). The most valuable point he stresses is the use of the narratives in the early Christian preaching. He distinguishes between the "paradigma," where the incident leads up to a word of Jesus and in which lies its importance, and the "novelle," the story of a miracle pure and simple. He considers the first our most trustworthy material, while with the second the question should frequently be raised if they were not current stories with which the name of Jesus has been later connected.

The use of the "paradigmata" in preaching led to certain adaptations. One of his most interesting suggestions concerns Mark 2. 10, 28. The phrase "Son of Man" in these verses is a break with the usage elsewhere in Mark. In each case, according to Dibelius, we have an explanatory phrase of the preacher who seeks to make clear what the anecdote showed regarding Jesus. It was gratuitous for the Master to say, "That ye may know that the Son of Man hath authority on earth to forgive

sins," and, "So that the Son of Man is lord even of the sabbath." The witnesses of the events in question could *see* that, but in relating the incident the preacher must make that clear. Any minister who takes cognizance of his own application of Scripture will see no irreverence in ascribing such oral accumulation to the earliest teaching. Their message was not how Jesus permitted his disciples to satisfy their hunger, but what conclusion could be drawn regarding the authority of Jesus.

The other forms isolated by Dibelius are the "Paranese" or didactic teaching matter, and the "Mythus," where the figure transcends that of a human teacher. A more complete and in many ways satisfactory analysis is given by Rudolf Bultman (*Die Geschichte der Synoptischen Tradition*, Göttingen, 1921), who is Jülicher's successor in New Testament at Marburg. He uses the term "apophthegmata" instead of "paradigmata," which he divides into two classes, the arguments with opponents and discussions with disciples, and purely biographical incidents, as Mark 3. 31–35. Various groups are designated under the first: (a) where healings form the occasion (as Mark 3. 1-6); (b) other instances calling for the defense of the conduct of Jesus or his disciples (as Mark 2. 15-17); (c) where Jesus is directly asked a question (Mark 12. 28-34).

Bultman ascribes in our opinion far too much to the literary activity of the early community. He is a good example of those critics whose receptacle labeled "Community theology" is inordinately large. It is the merit of Deissmann's work to emphasize the essential unliterary character of early Christianity. Under his stimulus there has come from the pen of M. Albertz an extremely valuable monograph on the disputations in the synoptic Gospels (*Die Synoptischen Streitgesprache*, Berlin, 1921). "In the beginning was the word," Albertz reminds us. The disputes are not literary products in rabbinical style, but living pictures of Jesus fighting to defend his ministry. The value of the Scripture proof sometimes invoked is for his opponents, not for himself. All are concise and concrete. (The real controversy over ceremonial cleanliness ends with verse 13 in Mark 7. 1–23. What follows Albertz concurs in regarding as a literary addition.) The contrast with the wordy disputes over the origin and nature of Jesus in John is marked. These synoptic disputes could have been circulated from mouth to mouth and used by early Christians, such as Stephen, in justifying their conduct. Albertz postulates two separate collections of disputes incorporated by Mark into his narrative. That accounts for the retention of the phrase "Son of Man" (Mark 2. 10, 28) in contradiction to the author's scheme. It explains the anti-climax in the addition of Mark 3. 22-30 after the break between Jesus and the Pharisees and the Herodians at the close of the Galilean group (Mark 2. 1 to 3. 6). The collection of Jerusalem disputes (Mark 11. 15-17, 27-32; 12. 13-40) stands in contrast to the parable (Mark 12. 1-12) of the wicked husbandmen, where dispute is over and the break inevitable. When we recognize that the collection first existed by itself, it no longer follows that they all took place in the last week of the life of Jesus nor necessarily in Jerusalem. The form of the disputation, however, we have every reason to regard as containing among our most authentic material.

To return to the analysis followed by Bultman, he next groups the didactic matter as to form in order to trace developments here. (1) Jesus, the wisdom teacher, as in "If a kingdom be divided against itself, that kingdom cannot stand" (Mark 3. 24). Such words were combined and expanded in the preservation of the tradition. Here it is most difficult to discuss "genuineness," for Jesus may well have used proverbs that were current as well as his own original phrasings. Soiron in the "official" Roman Catholic "refutation" of the "two-source hypothesis" (*Die Logia Jesu*, Munich, 1916) also makes much of the oral retention of words through association of catchwords (as Luke 11. 33, 34). With the loss of the original connection, it sometimes follows that we can no longer determine the original meaning (as seen from a comparison of Luke 6. 39 with Matt. 15. 14). (2) The prophetic and apocalyptic words of Jesus, including promises, threats, exhortations, and prophecy (as Luke 10. 23, Matt. 11. 21). Our sources reveal Jesus the apocalyptic prophet as well as Jesus the wisdom teacher, and it is arbitrary to reject either in our interpretation of Jesus. (3) Laws and rules for the community (as Mark 7. 15 and 11. 25, etc.). (4) "I-words" such as Matt. 11. 25f. and Luke 14. 26. (5) Parables.

All of this material is exhaustively analyzed into the smallest minutia and its history traced. Words were given settings which were no part of the original tradition (as we see in comparing Luke with the other Gospels). Names of individuals and places were added. Many of the individual conclusions will be as inconclusive to the readers of the REVIEW as they are to the present writer. Bultman follows Wrede in the contention that Jesus never claimed to be the Messiah, but this was first made by the disciples after Jesus' death. That naturally affects certain conclusions, but in no way alters the necessity of answering the questions he raises. Between Jesus and the earliest Gospels is a gap of at least thirty years, when a growing community of followers of their risen Lord, who would return soon as Messianic ruler, repeat from mouth to mouth accounts of his ministry. What has been most faithfully transmitted and what has been colored by the hopes and the needs of the community? To ignore the question is sheer folly and to close our eyes to the historical origins of our faith. Our Gospels are the products of belief in Jesus, not the source of that belief. We must not relegate all patient "spade-work" therein to those who begin with negative presuppositions.

The monographs so far discussed have dealt with the individual speeches and narratives. K. L. Schmidt has devoted his book to an examination of the framework of the Gospels. (*Der Rahmen der Geschichte Jesu*, Berlin, 1919. Schmidt was formerly associated with Deissmann in Berlin and is now Bultman's successor at Giessen.) It is another masterpiece of detail which discusses all relevant text-critical questions. He concludes that the historical value of Mark has been greatly overrated. We cannot argue from literary priority to historical judgments any more than we can from historical probability to literary judgments (as Spitta). The framework of the second Gospel is due to the evangelist and is not

an integral part of the tradition that came to him in the form of isolated events and words, or small groups of both. "On the next day," "they came to the other side of the sea," and the great majority of such temporal and local settings are purely editorial. From them we can draw no conclusions as to chronology or itinerary. The "day" recounted in the first chapter of Mark is a typical one constructed by the evangelist from the materials at his command, and not recollections of Peter at second hand. The goal-less hither and thither wandering of Jesus is due less to the actual course traversed by him than the pericope tradition that the evangelist wove together as best he could. The earliest reference to Mark's Gospel (in Papias) explicitly states that he wrote "not in order." And yet the "scientific" scholars for forty years endeavored to write a Life of Christ on their Markan hypothesis in defiance of that statement, on the supposition that the only alternative was to accept the order in John. Since the work of Schmidt and others, any attempt to give a chronological account of even the open ministry of Jesus will be so much waste paper. Papini evidently had learned that much from the "scientific" historians he scorns. Matthew's order has long been recognized as topical (except where he follows Mark). But the earliest evangelist also possessed only traditions of varying worth which he combined as best he could—not information for a connected Life of Christ. That had little interest for the early Christians. They treasured "the good tidings of Jesus Christ, the Son of God."

Enough has been said concerning these recent monographs to turn to the subject of their value for the minister. Are such studies any more rewarding than the endeavors to find the true limits of a hypothetical "Q"? We believe that they are. What stood in Q is of secondary importance once we grant that that gives no infallible guarantee that Jesus is exactly quoted. The question of burning importance, if we even entertain the hypothesis of the worth of Jesus which the church ascribes to him, is the question as to what bears the surest imprint of his personality. Our first reaction may be to take fright. Amid this babel of professorial voices, whom should we believe? Can we trust the affinity of sincere minds for the truth, or must we revert to dependence upon some authority, in imitation of our Catholic brethren. The timid soul would perhaps like to content himself with the words, "I will believe Matthew rather than some conceited modern critic," but he soon discovers that that will not suffice. When the skeptic assures the preacher that a document is for him neither historically credible nor morally worthy which recounts such incidents as the driving of demons from a demoniac into a herd of swine and bringing about their destruction in what the minister claims to be the account of the perfect life which can solve our problems—what then? Will he simply say, that is the Jesus I offer you—take it or leave it! If he should intimate that the story in question stands upon a lower historical plane than say the Sabbath healings, upon what would he justify his contention? Source criticism will not prove it. Mere "wish" is too fragile an instrument with which to construct history, and above all, of Him whom we claim to be the norm. Tradition-criticism, however, gives

us good grounds—not proofs—but genuine reasons for evaluating the Gospel material through a study of the various forms.

The preacher will not have time to study and weigh all of the individual contributions as they appear from time to time. He must be clear, however, in his understanding of the task and the method. He must realize that between the Jesus whose disciples we are and our earliest accounts, there is a gap that can be but imperfectly bridged. He must know that there are certain developments of the tradition that can be traced, and that amid much that is at best simply the most recent opinion, there has been brought to us a body of established facts regarding Jesus of Nazareth. An absolutely perfect transcription of the words and deeds of Jesus is assuredly a myth, but he is no myth. This study will guard the preacher against two subtle dangers. His "Christ of Faith" may be so detached from historical reality that the religion he proclaims will be an uncontrolled mysticism. On the other hand, our religion may degenerate into a mere ethical legalism. Our generation needs the full message of the prophet of the coming kingdom of God. Unless we read that first of all against the background of the hopes of the first century we will be lost in millennial illusions. If we genuinely crave a closer walk with Him, we will not flinch from fearless tradition-criticism. In the words of Jülicher, "If the Master is not identical with the evangelists and means more to us than they, we must use every means in our possession to understand him better than they." (*Gleichnisreden* I, p. 11.)

Cincinnati, Ohio.

Clarence T. Craig.

FOREIGN OUTLOOK

CHINESE STUDENTS IN AMERICAN SCHOOLS[1]

I am always glad to speak to a group of Chinese students. I have the profoundest respect for China and I have frequently said that in my opinion China is destined to be the stabilizer of the Orient.

In days gone by, China has been in the foremost ranks of the older nations in ethics, education, culture, invention, and art, and she is really worthy of the unfeigned respect of the world. I have long regarded Confucianism as the best of the ancient Oriental religions. My purpose is to point out how America and her Christian institutions may help China in her effort to bring to completion and to full development what has, in many particulars, been quite well done.

Among the things to be admired and to be preserved in your national life, as we know it, are: the Chinese recognition of a moral order pervading the universe, an order conceived as inflexible and unerringly just, right, and benevolent; trust in the power of right rather than of might; the acceptance of reason and fair dealing as standards of action; the

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[1] Abstract of an address delivered at the conference of Chinese students, Evanston, Ill., September, 1922, by Bishop Thomas Nicholson, LL.D., Bishop of the Methodist Episcopal Church, resident in Chicago, Ill.

habitual contentment which shows itself in cheerfulness and patience under difficulties; the courtesy and gentleness which characterize most of the Chinese, both of higher and of lower classes; the modesty of her women; the respect for the aged and the learned; the sense of obligation to care for relatives even several degrees removed; the cherishing of the memory of ancestors; the hereditary good taste in art and architecture, and the general belief in the value of education. All these are most valuable traits in Chinese character and tradition.

Even more significant than some of these is that national conviction of our Chinese brethren on which, as I understand it, their whole culture rests, that the ultimate source of power must be found in an appeal to moral sanctions. You hold material force so meanly that the soldier has been about the lowest member in your social scale. You have trusted in the power of right rather than in the power of physical might and the doctrines of force and pleasure growing out of lust for power, which have brought Europe to the verge of ruin, have had little place among you. We look for you to make a great contribution to the peace and security of the world, chiefly because we believe that the main development of your own nation will be along peaceful lines, and that your growth will be in harmony with the ideas and ideals of moral and spiritual conceptions.

You will then pardon me if I indicate some of the lines on which it seems to me your national development is likely to show that Christianity can be of great service to you.

1. Benjamin Kidd says that "The future of the world belongs to those nations which have the forward look, which are willing to sacrifice their present, not to the past, but to the future."

The golden age of Christianity is in the future, not in the past. That is its ideal and that is its steady belief. Progress is its watchword. Is it not true that China has had a tendency to look backward rather than forward, to put reverence for the dead above the interests of the living, to ask what the sages have said rather than to ask what the down-to-the-minute facts are and what they teach us? Christianity will help you to have a goal toward which you strive with a great new enthusiasm. Browning makes Rabbi Ben Ezra say, "What I aspired to be and was not comforts me." He makes another of his characters say, "A man's reach must go beyond his grasp, else what's a heaven for?" Our great national poet James Russell Lowell wrote:

"Longing is God's fresh Heavenward will.
  With our poor earthward striving
We quench it that we may be still
  Content with merely living.
But would we learn the heart's full scope
  Which we are hourly wronging,
Our lives must climb from hope to hope
  And realize our longing."

I may add, that which after all governs a man's character is not so much what he does as what he longs to do and tries with all his might

to do. This is the spirit of Christianity. The great apostle Paul said in one of his letters: "Forgetting the things which are behind, I press forward toward the mark of the high calling of God which is in Christ Jesus," and he wrought out for the world what has sometimes been called his "great plan of the ages." Now this forward look, this high aim, this spirit of achievement which is inherent in Christianity is, as I see it, greatly needed by the Chinese nation.

2. Again, one of the mental and social inheritances which may hinder progress is a limited scope of social interest; the tendency to restrict concern to the family, the clan, or the province, rather than to extend it to the nation and to all citizens. In this respect Christianity again is markedly different. It regards all men as brothers. It inculcates the widest social and community interest. It breaks all national bonds and looks toward a final community of nations in which each shall find his highest happiness in the happiness of all and each shall find his highest good in the good of all.

The friendship of America for China in recent years, which led our great Secretary of State John Hay to demand "the open door for China"; which led our country to return the Boxer indemnity fund; which led to other similar acts such as famine relief and intervention for China when it appeared that she was in danger of dismemberment from an unfriendly power; all these are not accidental. They are not fitful. They are the definite normal, moral outgrowth of the Christian ideals of the American nation, and this spirit of service and this spirit of interest in others and this general ideal of social helpfulness is one which, inherent as it is in Christianity, may make that religious system of very great value to the Chinese people.

3. There is another thing of the first importance. Christianity is not only a great ethical system—it has a definite spiritual dynamic. The thing which the Protestant churches know as conversion (which some of them speak of as regeneration), which in truth is an emphasis on the great spiritual fact that the life of God can be made vital in a human soul, puts a power back of Christianity which has made it everywhere of the largest significance.

What this world needs is after all not so much higher moral ideals, nobler ethical codes, as it needs new moral energy to make vital its moral ideals and its ethical codes. Christianity furnishes this power, we think, as no other religion in the history of mankind has furnished it, and that moral energy and that spiritual dynamic are needed by the Chinese people as well as by the American people.

4. May I digress to discuss with you for a little the sense in which America is a Christian country?

(a) The American republic is less than 150 years old. The Constitution was adopted in 1787, only 135 years ago. The Pilgrim fathers landed at Plymouth Rock in 1620, only 300 years ago. This is a brief span compared with the age of your Oriental empires.

(b) Christianity itself has been going only 2,000 years. After struggles and persecutions for 300 years, it was taken over by Roman

paganism and it suffered immeasurably by the alliance. It suffered a long period of dilution and it has had a struggle to get itself back to the simple teachings of its Founder.

(c) It is a high and exacting system. Men do not easily embrace it. In America there are States where only ten per cent or fifteen per cent of the people are as yet actual Christian communicants. The average has been a little less than forty per cent. The percentage is steadily rising. In the last year, the actual additions of members who accepted vital relation to Christ and avowed themselves not merely as nominal but as actual working members of the Christian churches was 814,000—well on toward a million additions to the Christian churches in a single year. But the point I am making is that Christianity has often been found difficult and hence has not always been fully tried. We are in the process of actually Christianizing our own nation. We accept and work to the general ethical, spiritual, and community ideals of Christianity, but only about half our population, or a little less, avowedly make definite and honest effort to incarnate those ideals. As I have said, the percentage of such is increasing every year and Christianity is becoming more vital in the American republic every year, but we do not yet have the ideal condition.

(d) Christianity has been constantly suffering from the misdeeds of those abroad who are not of it, but who come from the Christian country—witness the efforts of the liquor traffic and the wickedness of men who when driven out of America are willing, for gain of gold, to carry our rejected whisky business to nations in the Orient. We deplore that. We count those men as sinners. Our Christian population has no use for them, but Christianity is a voluntary system and we do not exterminate them. We simply leave them to suffer from the disapprobation of the world.

(e) Notwithstanding all these difficulties, Christianity now has, in all its various forms, something like 635 millions of adherents, or about thirty-eight per cent of the population of the world, and according to the last figures I have received, the religion having the next largest number of adherents has only something less than eighteen per cent. Thus it seems to us that Christianity is more and more commending itself on its merits to the peoples of the world.

(f) Christianity is steadily accomplishing the task in its own fold of Christianizing its own social order, at the same time that it is carrying to other men and other nations its glorious truths. The marvelous thing is that the whole system is voluntary. We do not even have it as a state religion in our country. No man is taxed for it by the Government. No compulsory dollar is given to it, and yet on this voluntary principle a single section of this Christian Church, numbering about four million members, last year gave over seventy-five million dollars for work at home and abroad and fifteen million dollars of it was for missionary purposes. This was not for sectarian propaganda. That money almost entirely went into the building of hospitals, of orphanages, of schools, of institutions of mercy and of help in the various nations of the world. The

ideals of Christianity are practicable. They are the ideals of brotherhood, of service, of helpfulness, of ministration to the world's needs, and we believe that that spirit is of greatest value to your nation and to all the nations of the world. Christianity has always said it is against war and we are now finding by unmistakable evidence that war will surely annihilate civilization and that war must somehow be done away with.

5. Returning again to the needs of China which may be supplied by the Christian dynamic, I ask, "Is there not need which you all recognize of a broad visioned public spirit, of an unselfish patriotism, and of the abolition of the tendency to use public office for private gain?" That is a fundamental tenet of Christianity. Service is the great Christian word in human life. "Even as the Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many." However frequently some of our public servants may fall short of it, it is a recognized principle in a Christian nation that "Public office is a public trust." The true worship of God is the service of mankind. A prominent professor in one of our great universities has recently written a book entitled *The Reconstruction of Religion*, which is worthy of your careful consideration. It discusses in a most admirable way the whole social functions of the Christian Church and the possible social values of religion.

6. Moreover, Christianity gives ethics a religious, a divine foundation. It frees from all superstitious fear and presents God in his universe, with nothing able to separate us from his love. It gives us not only an ideal but a concrete example of how that ideal works out in human society. Jesus not only taught but he lived in actual incarnation among men what he taught. He interpreted God in terms of everyday life and experience.

7. We cannot take time to discuss the matter further, but in closing may I call attention to the great service the foreign students in this country may render: the great responsibility and the great, unparalleled opportunity which they have?

(a) You can correctly represent Christianity to your own nation. Recently in a foreign students' gathering, before something like 450 students, one of your own Chinese students said, "We have been watching things in America. Some of us have gone to your theaters at times; some of us have gone to your moving-picture shows; some of us have gone to witness your American dance halls; some of us have gone to other places of resort, but we have not seen the real spirit of Christian America there. We have learned it is to be found in your churches, in your Christian homes, in your truly Christian schools, and we have learned to discriminate between the true and the false, between the real silver coin and the counterfeit of it." You can remember the saying of our great Abraham Lincoln, "You may fool all the people some of the time, and some of the people all of the time, but you cannot fool all the people all the time." So, in view of the constantly growing appreciation and power of Christianity in this, perhaps the most Christian of the so-called Christian nations, you can be fair enough to represent to your peo-

ple the real vitalities of Christianity. You can tell them that it is making itself more and more understood and that in proportion as its really great fundamental principles are emphasized and its small details and perversions are ignored, in that proportion it becomes of national value and importance.

(b) You can show your people that Christianity is a religion of freedom. Jesus said: "Ye shall know the truth, and the truth shall make you free." We are in the process of developing a free, pure New Testament Christian democracy. That ideal is worth presenting to any nation.

(c) As a new republic, you can help your people to preserve all that is good in your old civilization and add that which improves or transforms it. Jesus said: "I came not to destroy, but to fulfill." There are tremendous values in our modern science, in our modern masteries of disease. We are making great social uses of physical science and these are made possible by this spirit of Christian service and Christian sacrifice. In our country we have not only built hospitals, but it is probably a fact that no man, however poor or however low in the social scale, who needed medical treatment or a surgical operation and was without the money to pay for it, would be allowed to go without that treatment free of charge if it were known that he needed it. The spirit of good will is manifested in a thousand ways. It has a remarkable illustration in our method of celebrating Christmas, the great Christian festival of the year. In this city every Christmas week there are thousands upon thousands of baskets of food, of gifts for the poor, the remembrance of people worse off than ourselves, scattered in all parts of the city. Helpfulness and good will prevail in a remarkable degree. They are products of the Christian spirit. They are worth passing on to nations like your own.

We welcome you here in America. We have it in our hearts to do you good and not harm. The discerning ones among us do not ask you to give up or to minimize the good things in your own nation or your own system—we simply assure you that we have a sincere desire to help you as a people to come to perfection. We do not covet your territory. We do not expect to make war upon you. We wish you well. Our missionaries have no ulterior or selfish designs. They are there as social helpers, not to make another American state out of China, not even to impose American Christianity upon China, but to help China herself to develop a Christian spirit and a Christian sentiment and a Christian social order, which most of us here believe to be the best ideal of a state and a civilization yet made known to humankind. In this great cooperative endeavor for a better world, a world wherein dwelleth righteousness, justice, peace and universal good will, we wish you to join us.

A VIEW OF THE RELIGIOUS PHILOSOPHY IN RUSSIA DURING THE NINETEENTH CENTURY

The time has been ripe these five years for a discerning analysis of the future of Russia, but it had not been a time when the majority of the

readers, even the fair minded and cultured, were ready to see the situation in terms of its eternal and cardinal determinants. To-day the public is ready. Its artificially nourished hatreds and fears of the new grotesque dance of the Russian Bear are vanishing rapidly for want of the prepared food of propaganda; and at the end of a prolonged course of intensive "education" concerning Russia we are as ignorant as we were at the outbreak of the March revolution, except for the slowly dawning consciousness of that ignorance. The time to unswathe the enigma from the rags of misinformation is here, and the process is going on in a variety of ways.

In this humble attempt to contribute to the process I choose what is the most telling method, that of going to the enigma directly, disregarding its clothes. The future of Russia will be determined largely by the character of its people, by the dominant ideas this character gives birth to. Of these the most significant is the essential and vital religiosity of the people. I am quite aware, as is the reader, that opposing opinions have been advanced in regard to the reality of the deeply seated love of God and pity of all his creatures in the Russian people. What is more significant, however—and this is a fact that goes unnoticed alike to many sins of omission—is that in this discussion the people never consulted are the thinkers, who are more representatively Russian than either the comatose mass or the intellectual disciples of Western philosophic and political thought.

I mean to go to these people, and think their thoughts after them. I mean to discover what is in the mind of the Russian when he speaks as a Russian, free from the submissive dependence upon the thought of the West. Russia since the time of Peter the Great to the present day has been borrowing from Germany and from France; and because the richness of the accumulated thought of centuries supplied the Russian student much food, Russia has failed to express herself, except through its literature. In philosophy there are Kantians and neo-Kantians; Hegelians and neo-Hegelians; positivists and neo-positivists. In theology the dogmatic reverence for traditions of the past allowed very little consistent and critical thinking; the representative works, such as that of Makarius and of Bishop Silvester, are but recapitulations of the teachings of the Eastern church fathers, of Johannes of Damascus particularly. Read these, and you will search in vain for the soul of the Russian thinker, though you will find erudition and critical faculties which are usually denied of him. But there is a group of writers, whose prototype is Yakov Chaadayev and whose peer is Soloviov, who have tried consistently to express their souls in their philosophy; and the study of these men strengthens the belief in the religious idealism of the Russian and shatters the empty arguments of the opposition beyond all patching.

This group of thinkers, superficially known as Slavophils (though Chaadayev is usually excluded from this category), is large; but for our purposes it is sufficient to deal with only four men: Chaadayev, Kireyevski, Khomiakov, and Soloviov. These are sufficient because each one has developed largely one of the basic ideas of the school, while elabor-

ating the ideas he found. The four ideas are: 1, the immanent religious basis of the historic process; 2, the idea of the self as an integral spirit; 3, the idea of the church; 4, the idea of the human-divine process. In Soloviov, the last man chronologically, each one of these ideas finds its flowering and is synthesized with the others. The influence of Soloviov upon the future of Russia is potent with spiritual possibilities greater than the possibilities of the combined politico-philosophical ideas of all political and economic parties taken together.

The order in which the cardinal ideas of Slavophil thought are here discussed is logical rather than chronological, though an attempt is made to separate the contributions of each of the four men.

MAN AS INTEGRAL SPIRIT

All the principal ideas of the school are rooted in a conception of man and of his relation to God; these determine the flow of history and the nature of the church. The consideration of the idea of man as "integral spirit."[1] is logically the starting point of the discussion.

According to Kireyevsky, the human spirit consists of a spiritual kernel and a variety of functional tendencies. In the childhood of the race man was a real unity because these tendencies had not been differentiated. In the process of human development the original integration was lost as man in the search for truth and of the means of satisfaction of his physical needs allowed now one, now another of these functional tendencies to develop out of proportion to its relative worth. The results of this disintegration Kireyevsky believed to be evident in the sterile rationalism and vicious materialism of the West; in the moral degradation and spiritual degeneration of Europe; in the degrading economic and industrial order, and the brutal reaction against it. His estimate of Europe may have been a little too pessimistic in his day; it is strikingly close to the truth of things to-day.

If humanity is to be saved, a new integration of the individual must take place. The true integrating tendency is the one which apprehends and subordinates the life of man to the spiritual kernel of it, for this kernel embraces the total personality of the individual and is the only reality. The cognitive tendency which apprehends the divine reality in man is faith. Faith, in Kireyevsky's terminology, is not belief; nor is it belief justified by reason. It is the mystic epistomological faculty of the spirit; and it functions only when all the other faculties, that is, when man as a whole, give it the right of way.

"While thought remains clear to the mind and is capable of verbal expression, it remains powerless to influence the soul and will. Only when it reaches the state of inexpressibleness does it come to maturity."[2] When faith has so united the individual spirit with its source, which is

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[1] Ivan Kireyevsky, *Sobraniye sochineny*, vol. ii, p. 27.

[2] Gershenzon, *I. Kireyevsky;* in Vestnik Evropi, St. Petersburg, 1908, vol. 252, p. 615; qot I. K., *Sobraniye sochineny*, p. 628.

God, the soul proceeds rapidly to complete harmony with the universe, which is its ultimate end.

This bare outline of a rich and fruitful idea takes on meaning and content in the thought of Vladimir Sergeyevich Soloviov. In Soloviov's philosophy it is rooted in the conception of God as the synthetic unity of the totality of spiritual selves, a notion which he makes not incompatible with the theistic idea. While the theogonic process in his philosophy is complex and faulty, it is also unessential to this discussion; it does, however, reveal the nature of man as a spirit possessed of a deep-seated and irradicable hunger to embrace within itself the totality of the universe.

On the basis of this spiritual conception of man Soloviov constructs a monadological metaphysics. Briefly, the ontological ground of the phenomenal universe is the multiplicity of interacting beings each of which realizes its idea, or its essence. This essence is determined qualitatively, but not quantitatively. The character of each self determines the interpretation it places upon the values it acquires in the process of interaction. This constitutes its qualitative determination. As for the quantitative determination of this process, the self may go on as long as there is anything in the universe which is still unappropriated by it.

Soloviov writes: "The interaction of the ontological beings or monads presupposes in them qualitative differences; the action of one monad upon the other is determined by its tendency toward the other and consists in that tendency; the basis of the tendency lies in the fact that the other ontological being represents something which is qualitatively different from the former, represents something which will give the former a new content which it does not possess; will complete its being."[3] The self is therefore an absorber and assimilator of values. It is its nature to absorb all truth, all goodness, all beauty in the universe. This tendency expresses itself in two ways, one productive of evil and suffering, another of happiness and perfection. When the spiritually blind man attempts to absorb values by the process of subordination of other selves to his will, he fails because the process is not one of absorption in the ordinary sense. It is a process of a mutual creative effort which is possible only when it is free and, therefore, harmonious. The recognition of the spiritual values of other men stimulates the free co-creative effort, with the result that the self loses nothing in its giving, and cannot fail to receive.

What *can* be the limitation of this process of co-creation of values? On one side is man. On the other is the totality of all other selves in the universe and God. The limits are determined obviously by the capacities of God himself, by the limitless capacities of the Absolute. Man is therefore potentially limitless. Soloviov writes: "In the human form the being is ideally (that is, potentially) the All to the extent in which it can include the All in its consciousness; to the extent to which the All has for it a real and positive though ideal (that is, potential) being."[4]

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[3] V. S. Soloviov, *Sobraniye sochineny*, vol. iii, p. 54.

[4] Op. cit., vol. ii, p. 319. Essentially the same idea is expressed in vol. viii, p. 175.

As such man is called by Soloviov "The Second Absolute."[5] The infinity of his possible growth and development places him in the same category with the Absolute except that for the time being he is not Absolute Being, but Absolute Becoming; also, he will never be Absolute Being except as his will is in perfect agreement, freely entered into, with the will of God.

What ennobles and commands the idea of the Second Absolute is the insistence that the act of becoming is a voluntary act, and the achievement an achievement of an active and free will. Notions similar to that of Soloviov's Second Absolute are discoverable in many pantheistic systems of philosophy and religion. But in these the achievement of absoluteness is an act of resignation of the world on one hand and the disappearance of the distinctive personality of the self on the other. We do not desire the achievement accompanied by self-annihilation. In fact such a desire would be a contradiction in terms. To Soloviov such a conception is obnoxious. The union with God, the complete self-realization of man, is an eternal act of the harmonious activity of two wills. This activity is necessarily free and completely conscious both on the part of God and man. At the basis of the thought of all the Slavophils lies this exalted and compelling view of the spiritual nature of man, and of the long road to perfection which may be marked by a Golgotha, but is crowned by the sonship with God. The importance of Christ is not so much in this or that moment of his life, not even in Calvary, but in the achievement in the human form of this perfection in the relations with God which made him as Absolute as God is.

The conception of the integrality of the human spirit does not merely emphasize the rights of the individual and the rights of the social self. It unites these in a synthesis which makes each step in the direction of the realization of the self a step of positive social value. In this society God is a member, as well as inorganic matter. This conception so broadens the field of ethical activity that it seems to demand a reconstruction in the field of ethical thinking. An attempt at such a reconstruction is made by Soloviov in the book called *The Justification of the Good*.[6] This is the only purely philosophic work of Soloviov which the West knows, and, I believe, misinterprets. Some scholars, with Professor Mazaryk, believe that Soloviov attempted to base all moral action ultimately in the feeling of shame. Others emphasize the feeling of pity as the essence of morality. While it is true that some portions of the *Justification* lend themselves to either of the two interpretations, the work judged as a whole demands that we recognize at the basis of all morality the Godward impulse, which is expressed in the feeling of reverence and the exercise of piety.

Since the cause and the effect of a moral action are so closely allied as to influence both the actor and the sufferer of the action, Soloviov argues, it is necessary to find such principles of activity as will consider both the relative and absolute worth of the object of our activity. The total object, the universe inclusive of God, may be divided from the point

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[5] V. S. Soloviov, *Sobraniye sochineny*, vol. viii, p. 323.

[6] This book is translated into English by Natalie Doddington, published by the Clarendon Press.

of view of the worth of man, who is the actor, into three spheres: a, the sphere of beings alike to the actor, that is, the society of men; b, the sphere of being which is above man, that is, God; c, the sphere of being which is below man, that is, physical nature inclusive of man considered physically. The three moral feelings which dominate moral activity in each of these spheres respectively are pity, reverence, and shame. But the operation of these is dependent upon a deeper lying spiritual recognition of the reality of an ideal order in which all beings are in perfect communion with God.

Shame controls moral activity in the sphere of materiality because the overemphasis of the demands of the physical world is liable to blind us to the demands of the spirit, or to hinder us from the realization of these demands. The moral feeling of pity is not compassion with trivial pains and sufferings of man. Its essence lies in the virtual recognition by the one who experiences the feeling of the spiritual worth of the sufferer. The sufferer is ideally a Second Absolute, a perfect spirit; in reality he so debases himself as to create a seemingly unbridgeable chasm between his ideal state and his actuality. It is the recognition of this chasm, of this separation of man from God, which is responsible for the feeling of pity morally considered.[7] The moral treatment of man is of such a character that will spur him on to the achievement of his ideality, or, at the very least, will not place obstacles in the way of the achievement. The feeling of reverence is based on the recognition of the superior and ultimate worth of God, and causes consequently the pious activity which consists in the free agreement with the will of God, and results in the complete perfection of man.[8]

Throughout the moral activity of man shame is present in the form of conscience. To this extent Professor Mazaryk is right. Throughout, the feeling of pity as sorrow for the incompleteness of the perfection which is possible to man is present. To this extent De Voguë is right. But throughout, that which motivates the activity of the feelings of shame and pity is the limited or complete recognition that the totality of values lies in God, and the completeness of perfection in the permeation of all our thought and actions and feelings by the feeling of reverence toward the Deity. It is for this reason that all the partial moral maxims strewn through the pages of the book are fulfilled and swallowed up in what Soloviov considers to be the highest command of religion as well as the absolute principle of morality: "*In perfect harmony with the highest will, recognizing the value and the significance of all others to the degree in which they bear the image and the likeness of God, participate as actively as possible in the task of thine own perfection as well as that of all others, to the end that the kingdom of God may be realized on earth.*"[9]

Such, then, is the conception of the spiritual personality of man and of the moral ideas and feelings in him which are to lead him to perfection. This is the conception which is the very life-blood of all the moral teach-

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[7] Soloviov, V. S., *Opravdaniye dobra;* in the Coll. Works, vol. viii, ch. iii.

[8] *Ibid.*, ch. iv. Both references are to part i of the book.

[9] Soloviov, v, op. cit., vol. viii, pp. 204, italics in text.

ings of this group of Russian thinkers, who, having set out on the voyage of discovery of the true way of life which the West has failed to supply, have discovered not merely their own souls, but the innermost soul of the Russian people. This is the force, we hope and must believe, which, latent in the spirit of the people, will one day take, and is already taking, possession of the course of Russian life, and will lead it to a religious and moral perfection in which alone lies the safety and happiness of mankind.

The Slavophil conception of the self colors all the other ideas of the school, including those which were developed before Kireyevsky first suggested the idea of the integral spirit. We must not be surprised to find it at the basis of the idea of the immanent religious principle of historic progress.

The Immanent Religious Principle of the Historic Progress

The ideas of progress and process must be clearly distinguished in the thought of the religious school of Russian thinkers. They are in a sense the same, for the concepts of progress and process both imply a movement toward a goal. It would be perhaps not altogether true to say that while progress is a movement which achieves, process is one in which the end may be nothing more than a desideratum. The important distinction is that the end of the process may be the achievement of something even less desirable than the point of departure; while progress inevitably leaves us at a higher peak in the climb toward perfection.

The religious character of the historical process is an idea contributed to the thought of the school by its earliest representative. Peter Chaadayev (1794-1856) conceives society as progressing, "moving upward," to the extent to which it sees and accepts the truth of Christianity; to the extent to which the spirit of God dwells in the soul of the people. When the religious principle is absent progress is impossible. Man never reaches heaven either "par l'effet de son sublime nature" or "par la chemin de la patrie." The road upward is the road of God, the road of truth.[10]

It is altogether insignificant that the road of God and the road of Rome seemed identical to Chaadayev; just as the road of God and the road of the Eastern Church seemed identical to Kireyevsky. The identification is due to the belief that these churches, respectively, cherished the ideal of progress with the aid of God; it is the ideal of a religio-historic process which is significant. Nevertheless the conscious grounding of the progress of mankind in the conception of the spiritual integrality of the individual forced of necessity a departure from the church ideas of both Chaadayev and Kireyevsky. The progress of society toward perfection still proceeds under the guardianship of the church for Alexey Khomiakov (1804-1860), but it is for him neither the church of the West nor the church of the East. It is the church within

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[10] Chaadayev, P.Ya., *Sochineniya i pisma*, vol. i, p. 220. Chaadayev, like many other Russians of the nobility, preferred the French to the Russian language. It was also used for purposes of avoiding the censorship; books were often printed abroad and later translated into Russian.

the churches, where the religion of spiritual freedom reigns in the place of religion of law. Soloviov, while agreeing in essence with Khomiakov, has too great a faith in the organizations of Christianity to relegate them to the position of outward cores of the real spiritual guide of mankind. He attempts a synthesis of the two.

We shall return to these conceptions of the church. For the present the principle of religious development of society is the important idea. This religious principle is the Christian idea of love, unadulterated love, and not charity; love of man in no way distinct from the love man bears to his immediate family. If humanity, claims Khomiakov, has not been progressing, it is because "sages and examiners of the Law of the Lord and the preachers of his teaching spoke often concerning the *law*, but no one spoke concerning the power of *love;* the nations have had the preaching of love as an *obligation*, but they had forgotten it as a *divine gift which assures men the cognition of the absolute truth*."[11]

The revelation of the great love of God and the cognition of the absolute truth come to mankind in one and the same moment of history, in the person and the life of Jesus of Nazareth. There is in this historical occurrence not only the revelation of the infinite love of God for man, but the complete revelation of Deity; not only the complete free love of man for God, but the road to the achievement of complete truth in the life of man. Therefore, there is in this movement a break in the very nature of the cosmic and historic process due to a change from a painful semi-conscious seeking to a conscious knowledge and acceptance of the Way, of the Truth, of the Life. This break divides the historic process into its two parts: the strictly historical and the divine-human.

THE DIVINE-HUMAN PROCESS

The idea of the divine-human process is wholly a development of Soloviov. It is the man's beloved idea; it is the real synthesis of his thinking.

Prior to the coming of Christ there was in the soul of every man a brooding for God, for limitlessness, and therefore for the All. In the name of this craving man sacrificed and committed crimes, loved and hated, killed and befriended. In the name of this craving he sought his God in the woods and the fields; he thought to find him in the sunlight and in the darkness of impenetrable night. And the brooding continued. He found his God in the forefathers and he discovered him abiding in animals; he relegated his God to the high heavens; he found him in the deep recesses of the under world. And the brooding continued. Then, in despair, he admitted his failure and built his altar to the only God he knew—the Unknown God. But the great silent brooding continued unabated. And so this reaching out, this brooding must continue until the true reality of the Deity is revealed in Jesus.

What had occurred in the great moment? What is the importance of the life of Christ? Is it that our sins have been forgiven? Or that we were "washed whiter than snow"? Perhaps so. The more significant

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[11] Khomiakov, A. S., *Sobraneye Sochineny*, vol. ii, p. 108.

fact is that from now on the blind reaching out, the heart-breaking brooding need no longer go on. Man need no longer struggle hopelessly in the attempt to find God, in his desire to enrich his life with the beauty and the wonder of the universe. The cross on Calvary is not a monument; it is a guidepost set up by one who had traveled the trail. It indicates the way toward complete perfection; and however difficult this way may be in the actual accomplishment, its greater values are its simplicity and its certainty of achievement.

The way is simple. What in essence did Jesus do? He subordinated his reason and the demands of his body, his "rational and material essences," to his spiritual essence. The act of subordination was free, a result of the recognition of the priority of the spiritual principle in man. As a principle it is indeed simple: it requires the subordination of all the faculties of man to that spiritual quality in his character in which he is one with God; but it requires also that subordination be a free subordination of man to his spiritual self as "to the good, and not as to the powerful."[12]

The achievement of the ideal unity is certain if the way is accepted. It is true that the process leading to the achievement is difficult, for in it is involved man with all his temporal imperfections and limitations. In it is involved also God with all his perfection and freedom from limitations. This last factor makes the process as certain as the former makes it difficult and slow. Because the truth of Christ is the truth of God it cannot fail to prevail ultimately; and the divine-human whole, the body of Christ, the true church, will one day include within itself the whole of mankind.

THE IDEA OF THE CHURCH

Where is the kernel of that ultimate church to-day? That is the obvious question. It is characteristic of this group of thinkers that they throughout identify the movement to perfection with the church. But through the century the concept of the church varies significantly; from Chaadayev and Kireyevsky to Khomiakov, from Khomiakov to Soloviov.

As it had been mentioned above, Chaadayev regarded the Roman Catholic Church as the true church. The explanation of this belief is not difficult. What appealed to Chaadayev, who was keenly trying to verify his theory of the religious character of history, was the fact of the militant policy of the church; its actual connection with the historical changes.

For Kireyevsky also there is only one true church—the Eastern Church. The rationalistic tendency of the West has destroyed the unity of faith there. Reason having been enthroned, it had declared its authority over faith. The result is the development of a Protestantism, which is to Kireyevsky a sort of negative Christianity, a formal Catholicism and an atheistic rationalism. The Eastern Church, on the other hand, has been guarding its faith and its traditions, and has preserved them zealously in their erstwhile purity. If, then, salvation is to come by way of the church, the bearer of salvation is the Eastern Church.

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[12] Khomiakov, op. cit., vol. i, p. 178.

It is obvious that the position of both men is narrowly, provincially dogmatic. Chaadayev overlooks that the militant activity of the church of Rome forced that church to part with the councils of God on more than one occasion. Kireyevsky overlooks the abuses, the sterility, the lifelessness of the church of Byzantium. One cannot be certain that Khomiakov was aware of the inadequacy of the individual churches because he saw the abuses. He did recognize that, in principle, no church organization may boast to be the true church, the body of Christ; especially no church which in any way availed itself of force and constraint. The characteristic that distinguishes the religion of Christ from all other religions, with the possible exception of Judaism, is that it is a religion of freedom, and not one of compulsion. If, therefore, there is a church unity anywhere it is necessary to examine whether it is a unity freely entered into; for "in the affairs of faith a forced unity is a falsehood and a forced obedience is death."[13] This "death" reigns supreme in the organized churches of the East and of the West, and the true church is therefore not coincident with any church organization. Its membership includes people of all churches, but those only who have freely entered into "the unity of Christ which saves all creatures," as well as the angels and the saints. It is a society of beings who, in the sense of their participation in the group, are out of limitations of time and space. "The bond is the bond of love of a God who is love; this bond is responsible for the free inner harmony attained by its members."[14]

The church is the source of absolute truth, not in the sense of being authoritative in all matters. "The church is not authoritative, just as God is not authoritative, as Christ is not authoritative; for every authority is external to us."[15] For the men who have entered the church the church is itself the living spiritual representation of the truth; and its authority lies in its character.

Soloviov is in essential agreement with Khomiakov; but the agreement is not complete. He rises in defense of church organizations as true elements in the body of Christ. The presence of the spirit of God in the church, even though only a small number of the congregation are in complete accord with that spirit, is a sufficient safeguard for its essential righteousness and holiness. It is therefore unnecessary to separate the existing church organizations from the church invisible. The church organizations are members of the body of Christ because of the divine element which enters into the life, and is the foundation of the life of the church; it is *impossible* for limited and sinful mankind to pollute in any way what is hallowed by the Spirit of God.

Thus Soloviov achieves the synthesis of the conception of the holiness of church organization and of the church invisible. But church organizations are many; if as human organizations they have strayed from the complete truth, the holiness of the Spirit of God preserved their real value. Hence Soloviov does not speak concerning the form or organization of the

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[13] Op. cit., vol. ii, p. 192.

[14] *Ibid.*

[15] *Ibid.*

church. He always speaks of forms.[16] All churches are ultimately members in the body of Christ: Roman Catholic, Greek-Catholic, Protestant. Neither of these churches expresses the truth of Christ completely because of the failure to emphasize all aspects and meanings of Christ. The Roman Church emphasizes particularly the meaning of Christ as King; the Eastern Church regards him largely as a priest; the Protestant Church stresses his meaning as a prophet. Christ was the complete and perfect embodiment of the three; and the first step in the achievement of perfect church organization is the reunion of the churches into a Church Universal which will unite and balance the three functions of the church and thus become the adequate tool for the salvation of the world.

On the topic of this union Soloviov wrote a good deal. The limitations and the purpose of this article permit nothing more than a mention of it. It is significant to note that since the revolution there has been a greater freedom of intercourse between the Russian Church and the Protestant organizations than ever before. This must not be ascribed to the revolution. The freedom of thought expressing itself in a desire for church unity has been there for a long time. The revolution, having dissolved the bonds of church and state, had but added the freedom of expression to this freedom in thought.[17]

The ideas treated in this article are not mere philosophical ramifications of cloistered divines who are out of touch with the people; neither are they the ideas of men who have been fed on the hot-house food imported from abroad. These are the thoughts of a group of men who are representative of the Russian people at their best. Only where the people because of lack of education remain inarticulate, these men have learned to express themselves.

What the revolution will do ultimately to further the ideas of these men by giving the church complete freedom of its field or to prevent the ideas from taking a stronger hold on the thought of the masses one cannot tell. Neither can one tell what these ideas will do to the revolution. The future, which is a great revealer of hidden things, will show. But these ideas and ideals are of the peculiar nature of immortal thoughts, and they shall remain alive to lead Russia some day to its salvation.

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[16] Soloviov, V. S., *Sobr. soch.*, vol. iii, p. 400.

[17] This may bespeak a lack of awareness of the so-called persecution of the churches and of religion in Russia. I may say outright that I do not believe any evidence of the persecution has been brought to us. Apart from the separation of the church from the state, which has grave economic consequences for the church, the only other material fact brought to our notice is the confiscation of some church jewelry and gold which were converted into corn. This action every man will approve. It is necessary to feed the starving. There is evidence of an intellectual attack and persecution of clergymen for anti-revolutionary activity. The intellectual attack the church must welcome. It has the truth, therefore it will win. Treasonable activity against an established government is punishable in any state. The attempt to color the political misfortunes of the clergy under suspicion or on trial with a religious background is natural, but unjust. The members of the higher clergy in Russia are monarchists in too many cases to make it impossible to believe the political treason of Patriarch Tikhon. As for the Roman clergy recently found guilty of treason, history presents us with too many cases of clergymen playing politics to make one doubt that Monsignor Butchkarevitch and his "crew" were, or at least may have been, attending to politics rather than religion. The Russian government claims to have the proofs, and unless we have evidence to the contrary we must accept the facts as offered us.

There was Byzantium; there is Rome; it is the hope of the spiritually minded in Russia that one day it will be Moscow, Moscow at the center of Christian activity.

Syracuse University. MORRIS GNESIN.

BOOK NOTICES

CRITICAL CAUSERIE

DISRAELI in his novel *Lothair* remarks that critics are men who have failed in literature and art. Very silly, for criticism is itself an art. . . . Many a man who does not write books can competently judge them, just as one does not need to be able to bake bread in order to eat it or test its tastefulness. . . . Yet criticism must be subjected to the same censorship as literature. We must often drastically criticise the critic. Probably some of the signed (and other) book notices in the REVIEW have been severely disapproved. . . . Quite right, for our readers are largely possessed with the Protestant privilege of private judgment. . . . Paul G. Tomlinson, manager of the Princeton University Press, recently wrote these sensible lines: "Don't swallow any literary criticism whole. Ask yourself if you feel like it, and disagree heartily if you feel like it. The world needs more disagreement than it is getting, for constructive disagreement makes for thought, and thought is the forerunner of progress." . . . Perfectly proper! do not let anybody choose the entire mental *menu* for you. Others may aid by suggestion, but certainly not by dictation. . . . Especially beware of believing all that appears in the "blurbs" printed on book-wrappers. Advertisements are not judgments. . . . Nevertheless a book or an article that challenges our thought is worth far more to the mind than cheap echoes and confirmations of our own prejudices and opinions. . . . One should be pretty careful in choosing current literature. Much of it, especially the fiction, is a garbage heap, very attractive to those fleshly folks who are nothing but filthy flies. . . . Thank God! there are still some books that, like fragrant blossoms, draw those busy bees, the religious readers, and help to fill their brain-hives with both mental and moral honey. . . . Do you care for poetry? For a few dollars one can possess in two volumes a whole library of Parnassian effusions: Burton Stevenson's *Home Book of Poetry*, over 4,000 pages of lovely lyrics, and Caroline Wiles Hill's *The World's Great Religious Poetry*, an encyclopedia of sacred song. . . . Madame de Staël said, "I learned life from the poets"; Matthew Arnold calls poetry "the criticism of life"; and Wordsworth pictures it as "wisdom married to immortal verse." . . . Criticism is not creative; it does not build the literary temples of truth and beauty. But it is the inspection of the structure and the measurement of its lines with the golden reed from the unseen sanctuary of the Ideal. . . . Criticism is not the promised land of human progress; but it is the guide post that points the way thither. . . . Matthew Arnold thus defines

criticism: "A disinterested endeavor to learn and propagate the best that is known and thought in the world." . . . Would that the Methodist Review could approach that standard!

The Lord of Thought. A Study of the Problems which confronted Jesus Christ and the solution He offered. By Lily Dougall and Cyril W. Emmet. New York: George H. Doran Company. Price, $2.50, net.

It is a courageous undertaking to distinguish between the teaching of Jesus and that of the Judaism of the first century, especially in the region of apocalyptism. The intense nationalistic ideas current at the time were not shared by the Master. He had a world outlook that conserved the righteousness and love of God as well as the religious possibilities of all mankind. Those who argue that Jesus was influenced by contemporary apocalyptic conceptions, with their inevitable catastrophic elements, have to reconsider his fundamental message concerning the Fatherhood of God and the coming of the kingdom of God. He proclaimed a positive and beneficent gospel, which recognized the utter sinfulness of sin and the complete redemption from its fell tyranny through the dynamic of the divine love.

On the other hand, we cannot wholly eliminate the apocalyptic element from the teaching of Jesus, unless violence is done to the gospel records. A great deal of apocalyptic thought was "a compromise between the religion of rewards and punishments and the religion of spiritual deliverance." Its importance has been exaggerated by certain modern interpreters who do not distinguish between prophetism and apocalyptism. The theory of verbal inspiration is also responsible for much of this confusion. We need sober thinking and a genuine Christian experience to understand and to accept the mind and purpose of God, as recorded and expounded in Holy Writ. The atmosphere of noisy controversy does not fit us for such a calm exercise, and the practice of pelting each other with names is at once unseemly and unfortunate.

The proposal of Jesus was to establish the reign of God by redemption. The present world order, based on oppression, should thus be superseded by a better order, based on the cooperation of love. We doubtless accept this view, but its implications must be thought through, if we are to avoid the religious irrationalism that makes more of emotion than of intelligence, of credulity than of thought, and that indulges in hasty applications without the perspective of history.

The present volume takes note of these issues and endeavors to meet them in a way that magnifies the independence and insight of Jesus. Part I is a survey of Jewish literature, with quotations that illustrate the thought of the first century, with its inadequate ideas of God and salvation. Part II, on "The Genius of Jesus," points out that he was greatly in advance of his age, as indeed he still is of the present age and will be of every future age, thereby demonstrating his peerless supremacy as the Leader and Saviour of mankind. The distinction between the consequence of evil and the punishment of sin is well brought out in

two chapters. What this signifies is further developed in the chapter on forgiveness, sin and salvation. Part III is a "Critical Verification" of the positions advanced in the first and second parts.

We do not agree with the somewhat summary method in dealing with the Synoptic Gospels. We also question the wisdom of omitting all reference to the Fourth Gospel in any discussion of apocalyptic thought, for there we find a development of spiritual truth which gave the needed check to apocalyptic extravagances. On the whole, this volume is a wise and impartial treatment of the theme. It invites attention to a neglected aspect of the teaching of our Lord. It will help toward a more balanced view of the progress of the Kingdom of God. This has taken place not by cataclysmic interventions regarded as essential by those with little faith, but rather more by the slow triumph of the divine love over the hardness of the unregenerate heart.

Back to the Long Grass. My Link with Livingstone. By DAN CRAWFORD. New York: George H. Doran Company. Price, $4, net.

The Life of Robert Laws of Livingstonia. By W. P. LIVINGSTONE. New York: George H. Doran Company. Price, $3, net.

IT is quite fitting that both these books should be read together. The name of Livingstone is very much in evidence in both, and his spirit of missionary pioneering has possessed Crawford and Laws, who are still at work in their chosen fields in Central Africa. The recent death of King Khama, February 21, at the age of ninety-four, takes us back to the early days of Livingstone, who made the first impression of Christianity on this king, then a lad. He was later baptized and in due course succeeded his father Sekhome, to rule his land as a Christian king.

Dan Crawford is well known by his first book, *Thinking Black*, which recounts his missionary experiences of twenty-two years. It has already become a classic. The life-size sketches of African characters, the graphic descriptions of scenery, the vivid narratives of encounters with wild life, the strenuous struggles with cannibalism, slavery, polygamy, are chronicled in a chaste style and with a sense of humor that relieved this missionary of genius in many a dark hour of loneliness and depression. The second volume has all the attractive features of the first. Here we follow Livingstone on his last journey, and his memorable *Last Journals* are annotated by Crawford with a fertility of insight that gives to his own volume a value second only to that of the great doctor's journals. After escapades and dangerous episodes, he finally reached the Ilal country and stood before the grave in which lies the heart of Africa's Greatheart (p. 73). This sacred spot was visited by Mr. and Mrs. Crawford in 1897. His wife, known as "the Lady of Luanza," was the first white woman to penetrate these wilds. She has been associated with her husband throughout his notable career. Among the numerous illustrations which enrich this volume there is a portrait of Mrs. Crawford and another of one of her many leper

patients. Quotable passages abound, and this is mentioned to whet the appetite of the reader to be sure to get this unusually remarkable book. Once taken up it will not be laid down till the last page is reached.

A worthy companion to it is the life of Dr. Laws. Mr. Livingstone has already written two great missionary biographies. Mary Slessor of Calabar labored on the West coast of Africa for thirty-nine years, and Christina Forsyth of Fingoland, "the loneliest woman in Africa," shut herself up for thirty years without respite in this barren region. They both performed wonders among the slum dwellers of heathenism, and their names have been worthily immortalized in these two volumes. The third biography deals with the life of a seer, a saint, a pioneer, a builder, a missionary statesman of highest repute, who has been at his post for forty-six years. Dr. Laws determined at the very outset of his mission to plan and work not for the present but for the future Christianization of Africa. The importance of organized work is nowhere better illustrated than in this narrative of adventure and achievement. What might have seemed to be failure, when Cape Maclear was given up in favor of another mission at Bandawe, was really a form of success. It is well that those at home understand the situation from the standpoint of the missionary on the field and not be guided merely by figures and finances.

This book is worth reading for the sake of the large outlook which should be cultivated by the supporters of missions. But there is a great deal more than this. The names of Henry Drummond, Cecil Rhodes, Sir Harry Johnston, Miss Mary Kingsley, and others appear in these pages in surprising connections. When the interviewer asked Dr. Laws what was still on his mind, this veteran replied: "My head is full of schemes and plans, but it is now afternoon with me, and perhaps more advanced than I know. Life has been desperately real to me in Africa, and anything but reality saddens me." One who visited him wrote, he was "one of the world's supreme workers, great in conception, tireless in execution, with an ardor which age and labor cannot quench. It may be said without fear of contradiction, there is no greater name in the missionary history of any church than the name of Laws of Livingstonia." When you read this book, you will conclude that the estimate is very modest.

L'Hellénisme et l'Apôtre Paul. By C. TOUSSAINT. Paris: E. Nourry.

IN his excellent little volume on *The Mystery Religions and the New Testament* (The Abingdon Press, 1918), Prof. H. C. Sheldon refused to admit any substantial contribution of pagan contemporary cults to the religious thought and ideals of apostolic Christianity. The position of Doctor Toussaint in this book on "Hellenism and the Apostle Paul" is frankly on the opposite side of the fence. Believing that there are two sides to every question and that every well-informed student should never allow his information to be one sided, I proceed to give a brief outline of this volume, which is divided into two parts: Hellenism; Paul.

Hellenism, which became a world movement after the conquests of Alexander the Great, owes its origin to the contacts between the civilization of Hellas and the religions of Asia; on the one side there were science, philosophy, the poetic religion of the Homeric gods; on the other yearning for eternal life, fear of the demons, mystic communion with the gods, theocracy, and sacred books. The Oriental current, submerged during the classic period of Greece, comes to the surface in the last centuries before the Christian era, when the religion of the mysteries eclipsed the cults of the gods of Olympus. The language of the Hellenistic world (and of the New Testament) is called "κοινή," or common language. Literary productions show a marked tendency toward Attic patterns, whereas the vernacular is less learned, but more spontaneous. It is an age of grammarians, scholars, and critics. Philosophy is divided into two contending camps: the scientific schools, candidly materialistic and skeptic (the Middle Academy, Pyrronism, and Epicureanism), and the ethical schools (Stoicism, Neo-Pythagorism, and Philo), with a clear-cut religious tendency. Stoicism, which produced the noble meditations of Epictetus and Marcus Aurelius and, long before, the sublime hymn to Zeus of Cleanthes, had the character of a cult, with its dogmas, tracts, missionaries, and initiations. Two great systems were to emerge in due time from this maze of doctrines: Christianity, with its Saint Augustine, and Neo-Platonism, with Plotinus, the greatest of mystics.

This is the world in which Saint Paul was born. He spoke and wrote Greek, which he knew much better than Hebrew or Aramaic, for he read the Old Testament in the Septuagint Greek version. His vocabulary contains good classical expressions, a number of literary terms of the *koiné*, and a mass of vernacular words found in the papyri of the time. The influence of Hebrew on his style seems to be negligible. In his mode of life, in the methods of his missionary propaganda, in the style of his public addresses, Paul closely resembles the itinerant preachers of the Cynic and Stoic schools. Nay, he quotes approvingly the great basic axiom of Stoic theology (Acts 17. 28); he adopts from that school the ideas of natural law and conscience (Rom. 2. 14–15); he gives a catalogue of virtues (Gal. 5. 22) that is not without Stoic parallels. So striking is the resemblance that legend knew of a correspondence between Paul and Seneca, and Tertullian exclaimed: "Seneca is often our own!" The mystic interpretation that Paul gave of baptism and the Lord's supper was new in Christianity, but common in the mystery religions. The words of Rom. 6. 3–6 and 1 Cor. 11. 26–27 were more readily understood by initiates of a mystery cult than by Jews or even Jewish Christians. In fact in 1 Cor. 10. 20–21 the great apostle identifies the Lord's supper with the sacred meals of heathen, with the one difference that they held communion with demons and not with the risen Lord. In both cases this communion and union held a promise of eternal life. Paul was a mystic and he found his vocabulary in Hellenism rather than in Judaism. Even when he takes over from the Old Testament and the Apocrypha some fundamental words, like salvation, faith, law, sin, resurrection, grace, they assume under his pen an entirely new meaning, for Paul lived in a different world.

This book has the sense of proportions and the lucidity of style which we naturally expect in a French author.[1] Some points in the character of Paul could have received a fuller treatment, whereas the section on Hellenism could have been even more condensed. I believe that the author underestimates the Jewish element in Paul's religious beliefs; in his exegesis of the Old Testament we often recognize the pupil of Gamaliel. We regret that the author should have omitted the discussion of Paul's political and social ideals: the Roman Empire was to him a divine institution (Rom. 13. 1–7) and not the abominable beast of Rev. 17; overcoming the narrow prejudices of Judaism, he proclaims the unity of the human race and the universality of salvation (Gal. 3. 28; 1 Cor. 12. 13).

Harvard University.

ROBERT H. PFEIFFER.

Seeking the City. By J. GURR REED. Boston: The Pilgrim Press. $1.50.

FEW of us ever weary of Bunyan's *Pilgrim's Progress.* The book has staying powers; it was made for the centuries. But if there be one of us whose appetite for it is jaded, let him read *Seeking the City.* If that fails to restore his appetite his digestive apparatus is outside the pale of redemption. What time some unimaginative brother arises to assert that *Pilgrim's Progress* is so individualistic and mediæval a piece of literature that it is henceforth good only for the museum or the discard, some one with eyes to see reads it once again and obliges all Bunyan-lovers by committing his findings to print. Mr. Reed has the mind of a psychologist and the manner of a poet. The result is as choice a volume as one could wish to read. He takes one to the banqueting place and serves a repast of rare insight flavored with splendid phrases. You rise from its reading satisfied, but with a desire for more of this kind of literature. Within the compass of one hundred and sixty pages he gives a thorough psychology of religious experience! When you come to the end you wonder why he did not write more; for his chapters are *delectable.* But upon reflection you cannot recall an item of spiritual diagnosis which this physician of souls leaves unmarked. We send word to him over the waters that American preachers are ready at any time to read his brand of literature.

Jersey City, N. J. JOHN M. VERSTEEG.

The Seven Deadly Sins. By NORMAN MACLEOD CAIE. New York: George H. Doran Company.

THIS is a little book by a Scotch preacher who is sponsored by Professor James Moffatt. It is a very practical and suggestive discussion of the traditional seven deadly sins: Pride, Envy, Anger, Sloth, Avarice, Gluttony, Sensuality. Mr. Caie follows the order of classification used by

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[1] The proof-reading is commendable. The misprints that I have noticed are: p. 12, toue instead of tous; p. 110, xi. century B. C. instead of vi. century B. C.; p. 267: "δοκσῦντες" instead of "δοκοῦντες."

Dante in his "Purgatory" and much of his illustrative material is drawn from Dante.

These addresses are valuable to preachers for two reasons: 1. They should serve as a stimulus to preaching on specific inner dispositions and the conduct in which these dispositions issue. Too many sermons fail to make contact with the concrete problems of the hearer's life. We need to recover the primary meaning of casuistry in which it is defined as "dealing with particular cases of conscience" and learn the art of the practical application of Christian principles to these "cases." If one turns the pages of hundreds of volumes of sermons in a theological library, as the writer of this review has done, he is amazed to find how much preaching is general in its character, rather than specific. 2. These addresses should help to renew interest in Dante's great poem, which Dean Church called the "first Christian poem" and one of the "landmarks of history." Its boundless spiritual treasures are all too little known.

It would have been a gracious thing for Mr. Caie to refer to J. S. Carroll's *Prisoners of Hope* and James Stalker's *Seven Deadly Sins*, considering the frequent and very free use he makes of these books.

Urbana, Ill.

James C. Baker.

James W. Bashford: Pastor, Educator, Bishop. By George R. Grose. Pp. 252. New York and Cincinnati: The Abingdon Press. Price, $2.

Doctor Grose was a pupil and a personal friend of Bishop Bashford. Having the privilege of reading his fifty-four notebooks and having followed his trail in China, no one could be better fitted to interpret the life and work of this great prophet, apostle, and spiritual statesman.

Here is the story of a whole life, stainless in morals, lofty in mental grasp, and burning with religious fervor. The boy, the student, the preacher, the educator, and the missionary were all one in the fundamental basis of character. He was, what all greatest human leaders are, a practical mystic. A man of thought and of action, he had behind both a sane saintliness, free from all narrowness or asceticism. His holiness was not a self-centered spirituality, but the Christlike spirit of loving service.

Bishop Bashford had the modern mind. He accepted the philosophic trend and the scientific theories of his generation and did not discover in them anything discrediting the fundamental religious realities of his Christian faith. Belief in evolution did not for him weaken in the slightest degree the evangelistic passion of his preaching.

He had always a drawing toward the Orient in his holy ambition for world service. Long before his mission to China, he had been a thorough student of Eastern Asia. One interesting fact known to the editor of the Methodist Review is that if the Methodist General Conference of 1900 had created a Missionary Episcopate in China, which many of us favored, he would have been quite as willing to accept that mission as the officially (but not actually) more exalted General Superintendency.

Dr. Grose has given the world a most perfect portrait of Bishop Bashford's mind. His intellectual honesty, mental energy, freedom of thought, well-balanced judgment and philosophic bent—all were penetrated with an intense love of righteousness and a glowing spiritual splendor. And all these qualities, united to a magnetic personality and administrative ability, he brought to one of the noblest tasks of this century—the rebuilding of the world's most ancient civilization and of the greatest pagan people of this planet into a new social order whose inspiring force is the kingdom of God. His fifteen years' service in China brought him to a position of loftiest leadership. He began many plans for its health, happiness and holiness that will not cease to grow into a great social and spiritual creation.

Reading a biography of such a soul will be for any Christian minister or layman a masterful magnetism drawing one to deeper consecration of self and higher service of God and humanity.

Critical Hours in the Preacher's Life. By Ernest Clyde Wareing, D.D., Litt.D. New York: George H. Doran Company. Price, $1.25, net.

"During the past six years I have seen almost a score of ministers fall from the heights of spiritual leadership to the depths of shame and disgrace. Many of these have been my personal acquaintances, some of them my familiar friends." This is a staggering confession. It is substantiated in this searching volume, which should be read by every minister, for the subtle dangers that threaten us are found even in unexpected places. One cause of ministerial tragedy is the tendency to think of the ministry as a profession and not as a calling. The professionalism which thus intrudes itself into the life of the preacher exposes him to temptations against which he must put up a stiff fight, if he would keep his soul sensitive to the higher influences and inspirations of the divine Spirit. The perils that confront the preacher in the home field are also present on the mission field, to judge from an article on "Some Atheisms to Which a Missionary Seems Susceptible," by Doctor Lyon in the International Review of Missions for April, 1923.

Dr. Wareing has written a most timely book, marked by unusual insight and courteous courage. Part II is rightly entitled, "Looking Into the Depths." It is a searching diagnosis and touches some of the vulnerable places with the skill of deep experience, fraternal sympathy, and practical understanding. The chapter on "The Critical Hours" is most illuminating, as it takes note of the moral, intellectual, spiritual, and vocational crisis in the minister's life. Another chapter refers to the three types of ministers, who have respectively the hireling consciousness, the opportunist consciousness and the Christ-consciousness. Parts I and III are a transcript from life, and relate the experience of a young preacher at first disillusioned and later led into the liberty of the Spirit. This account recalls the episode in the life of Dr. Chalmers, whose ethical ministry was transformed into a ministry of warm spiritual earnestness and usefulness, after his personal contact with the living Christ.

The preacher who discovers for himself that Christianity means "the believer's loyalty in relation to Christ, the believer's intellectual acceptance of him, and the believer's resolution to stand with him," will also discover vast resources of spiritual power in Christ. Thus would he make his ministry acceptable to God and man for the building of the church and the growth of the kingdom of God. Read this book and then give yourself to prayer until the Christ-consciousness controls your entire life.

OSCAR L. JOSEPH.

The Best I Remember. By ARTHUR PORRITT. New York: George H. Doran Company. Price, $3, net.

Some Living Masters of the Pulpit. By JOSEPH FORT NEWTON. New York: George H. Doran Company. Price, $2, net.

THESE two volumes represent the finest type of religious journalism. Both writers have made good use of their unexcelled opportunities. Mr. Porritt of The Christian World, London, has had quite a varied experience. His reminiscences take us behind the scenes, where we are introduced to some of the notable preachers and lay leaders of British Christianity. He rightly observes that there are no plums for the religious journalist, but, on the other hand, there are compensations that enrich the personality which money cannot secure. Most attractively interesting are the sidelights on Spurgeon, Dale, Guinness Rogers, Silvester Horne, Hugh Price Hughes, W. T. Stead, Joseph Parker, Maclaren, Clifford, Jowett, Orchard, Campbell, Forsyth, W. L. Watkinson, Fairbairn, General Booth, and a host of others. What a privilege to have known these men intimately! After reading about them in these pages their writings become more luminous and their services to the cause of Christian truth and righteousness could be better appreciated. The chapters on "Religion in Politics," "America and American Humor," "Ways and Vagaries of Preachers," "Ministerial Humorists," are full of real human interest. Indeed, the book is a treasure of good fellowship, and it throws much light on contemporary religious and social movements.

Doctor Newton's volume is a journalistic estimate by one who himself is a preacher. The book recalls *Painted Windows*, by A Gentleman with a Duster, and this is high praise. Some of his criticisms are far-fetched, but on the whole these are appreciative studies of nine American and six British preachers. Dr. Newton is justified in his conviction that the divine art of preaching has not been lost. To be sure, the ponderous style of the great masters of a former day has disappeared and none would wish its return, but the succession of earnest and enlightening preachers continues. For this we thank God and take courage. So long as men like Gordon, Hutton, Inge, Jefferson, Orchard, Williams, Crothers, Glover, Cadman are able to hold the attention of congregations and with differing accents present the claims of Christ, the leadership of the pulpit cannot be disputed. May the number of Christian heralds increase for the glory of the City of God.

Classics of the Soul's Quest. By R. E. Welsh. Pp. 342. New York: George H. Doran Company, $2, net.

This is a theme upon which a thousand romances have been founded and into which various tales of chivalry, of mysterious adventure, and legends of folk lore have been woven. In later literature the grail has been made the symbol of spiritualities of which the soul of man has been in quest. Professor Welsh sees in the religious classics expressions of the soul's quests, and he lines up in array before us a noble galaxy of knights who have recorded their religious aspirations and achievements in a "literature that has almost attained the rank of a sacred canon."

Saint Augustine, Dante, à Kempis, Bunyan, Tolstoy, and others come under review in such a way as to show their relation to one another, to the respective ages in which they lived, and to the problems of the present day. Professor Welsh declares that "these classics belong fundamentally to a literature of grace and power rather than to that of knowledge, although in Dante's *Vision* these two are combined." As he leads us in the study of each masterpiece we feel that one of his objects is to reveal the source of the author's power and the psychological processes by which he reaches his conclusions. Then, again, we are made to feel that each has an historical as well as a literary value. It is the culmination of certain historical processes, the reflection of prevalent ideas, the index of current sentiment, or the signpost of intellectual tendencies. Each has gathered up into himself forces that were latent in the society of his time and focused them to a given point, and thus made a very definite contribution to the thought and literature of his day. The religious interest is sometimes mystical, sometimes evangelical, sometimes ethical, sometimes social and sometimes ecclesiastical. Instead of being made to feel that religious literature is inconsistent because of these variations of interest points, we are impressed that they are rather evidences of unity and coherence.

Some eighty pages of the book are devoted to Dante's *Vision.* The poem is not "devotional," but it "is one of the great documents of religious experience. . . . It is one of the most sublime and significant expositions of the human soul in all literature," the "Pilgrim's Progress" of Dante himself from sin and death through penitential discipline to newness of life, blessed and eternal. He is tracing the soul on earth as it goes from woe to deeper woe, then through the tempered chastisements and purifying discipline of the Purgatorio to the Beatific Vision. Thus we see that instead of being the archaic production of a bygone age the *Vision* or *Divine Comedy* is an intensely practical poem, not only of high literary value, but stupendous in its scope and amazingly ingenious in its construction.

Just as he makes the poetic document of Dante practical so he also shows the practical value of that body of literature which is "concerned with the refinement and exaltation of our best faculties," expressing a longing "for beauty and joyousness in the fullness of life," of which the *Meditations of Marcus Aurelius* is representative, and is commended for its "cultural value in the Christian life." This studied along with Pater's

work *Marius the Epicurean* is interpretive of that type of experience which, though cultural, brings "no guarantee of eternal values." And thus we see the inadequacy of philosophic reason to sustain the life of the soul.

The book is scholarly and comprehensive. Valuable not only because of its excellent contents, but because of its stimulative power, it will come as an eye-opener to those who have regarded religious literature as being out of touch with the vital things of life, and to those casual readers of religious literature who have not been fully aware of the wonderful treasure wrapped up in these Classics of the Soul.

Arrowsmith, Ontario.

R. W. Armstrong.

Progress in Religion to the Christian Era. By T. R. Glover, LL.D., Fellow of Saint John's College, Cambridge. Pp. 350. New York: George H. Doran Company. Price, $2, net.

Doctor Glover carries the weight of his vast learning with great ease and never gives the impression of pedantry, which is the sign of superficial scholarship. All his writings show extensive research, as indicated by the footnotes and references to literature. They are further distinguished by the originality of clear thinking and of discerning knowledge of the human mind, ancient and modern, and by a refreshing persuasiveness in the presentation of his themes. Back of it all is his intense passion for Jesus Christ, of whose absolute fullness and finality he is well persuaded. This conviction is doubtless accepted by others, but Doctor Glover has reached it after a close study of the literature of all the ages.

The reading of his books, not in the order of their publication but according to the historical development of religious thought, would help every preacher to recover the lost accent of authority in the pulpit. His latest, *Progress in Religion to the Christian Era*, should be read first because it has to do with the centuries B. C., giving a well proportioned picture of a world astray, waiting for "a religion that should set the highest value on personality in God and in man and make righteousness, ever more deeply conceived of and understood, supreme" (p. 350). Next take up *The Jesus of History*, which shows that in Jesus the scattered instincts and purposes of mankind were reunited in the sublime perfection of redemption. It was by the church that the gospel of Jesus was propagated. Nowhere is a better word spoken for the permanent influence of the church than in Doctor Glover's lecture on *The Nature and Purpose of a Christian Society*, and in his volume, *The Christian Tradition and its Verification*, where the argument from Christian experience receives adequate justice. If this fact were remembered we could appreciate how the church survived the struggles during days of transition and disturbance. This subject is ably expounded in *The Conflict of Religions in the Early Roman Empire*. With all these accumulated treasures we finally turn to *Jesus in the Experience of Men*, to find complete confirmation of the bright independence, the glowing assurance and the blessed competence of Jesus.

who has grown in significance during the centuries, and now stands manifestly acknowledged and confessed as the paramount leader and thorough Saviour of the human race.

One great service rendered by Doctor Glover's latest book is in helping us to understand the divers currents of religion, ever moving forward, "marked by emphasis on the unity of existence, on the personality of God, on righteousess, on the personality of man (p. 239). He deals sympathetically but not leniently with the religious contributions of the elect souls of antiquity, more especially of Greece, Israel and Rome. The ripe scholarship of the Classical Lecturer of Saint John's College is used to great advantage in the chapters on "Homer," "The Beginnings of Greek Criticism," "The Great Century of Greece," "Plato," "The Greek World after Alexander," "The Stoics"! His well equipped knowledge of comparative religion is seen in the chapters on "Early Man and His Environment," "The Gods of the Orient," "Roman Religion," "The Victory of the Orient." His profound appreciation of the Old Testament is finely expressed in the chapters on "Earlier Israel," "The Hebrew Prophets," "The Jews after the Exile," "Judaism after Antiochus." The notable epochs of the past are graphically delineated in these pages, but his interest is also in the present. The reader is thus frequently arrested by scathing comments on the religious futilities of our day, and by illuminating passages pertaining to religion at home and on the mission field.

Doctor Glover writes as a Puritan. This is to his credit. If we are inclined to think too much of Puritanism in its unlovely aspects, it would be well to disabuse our minds by reading Doctor Glover's volume, *Poets and Puritans*, which deserves a separate notice; it introduces us with excellent literary judgment to Spenser, Milton, Evelyn, Bunyan, Cowper, Boswell, Crabbe, Wordsworth, Carlyle, in a series of fascinating essays. We would then unhesitatingly rejoice in our Puritan inheritance, without any occasion for apology. We shall also be grateful to one of its most brilliant modern exponents, who conserves all that is good in its tradition, but goes forward from it, confidently to welcome more truth and light yet to break forth out of God's Holy Word.

The World's Great Religious Poetry. Compiled by Caroline Miles Hill. Pp. xxxix, 836. New York: The Macmillan Company. $5.

This anthology of religious poetry is certainly the largest and richest ever yet published. It includes features not to be found in any other similar collection. Those sacred lyrics in Egyptian, Assyrian, Babylonian, Hindu, and Greek literature whose theistic character relates them to spiritual religion, the early and mediæval Christian hymns, while they form but a small section of this book, add immensely to its interest. It also reveals the unique contribution that America has made to religious thought in its poetic literature. The New World in its worship has struck a fresh chord in its temple of music of all time.

While the rather original classification may not be the most satisfactory to everybody, yet its indices furnish cross references which are

most helpful. And this new analysis is not without its spiritual suggestiveness.

One cannot review a book which practically covers the entire field of sacred poetry, ancient and modern. All who can afford it should own a copy and use it daily as a part of their devotional life.

Here and There Among the Papyri. By GEORGE MILLIGAN. Pp. xvi, 180. New York: George H. Doran Company. $2, net.

PROFESSOR MILLIGAN has succeeded to the late James Hope Moulton as the outstanding English authority on the recent discoveries of Greek papyri in Egypt and the light they throw on the language of the New Testament. He stands side by side with Deissmann of Berlin.

Many students of the Bible are unable to possess the large and expensive technical treatises on this fascinating theme. Professor Moulton's popular lectures, *From Egyptian Rubbish Heaps*, were very vivid, but not detailed enough. This present work gives a mass of information, not easily accessible elsewhere, in a condensed but very clear form. And its manifold references, scholarly notes, and carefully chosen bibliography make it an excellent primer on this romantic section of sacred scholarship.

How inspiring it is to discover fresh meanings of words and phrases which suddenly cause a new light to break forth from a biblical text! The New Testament was written in the tongue of "the man in the street"—a language that finds vivid expression in our modern vernacular. And this flaming fact was revealed as modern explorers unearthed these papyri from the rubbish heaps of Egypt. They outshine all the treasures found lately in the tomb of an Egyptian King.

Ancient Hebrew Stories and Their Modern Interpretation. By W. G. JORDAN. Pp. 344. New York: George H. Doran Company. $2, net.

THE modern preacher, embarrassed by the many critical problems raised by scientific scholarship, is in great danger of losing the high homiletic value of the Old Testament. The Old Testament as a record of human thought and life has not lost but gained worth by the new literary methods. In "The House of the Interpreter" department of the METHODIST REVIEW very little attention has been paid to critical questions. Professor Jordan, however, has frankly adopted the modern attitude, with the consequence that the spiritual power of the divine record has grown. The mechanical methods of literalism have less stimulation for the heart and mind of mankind. Mere photographic accuracy of an ancient record is of little worth beside any element in it which appeals to the present thought and conscience.

Neither Puritanism nor pragmatism, fortunately, has by its moral fervor or practical bent ever destroyed for us these naïve narratives of Creation and the Fall, of Cain, the Flood and Babel, or such problem stories as those of Job, Jonah, and Daniel There may be historical backgrounds difficult of adjustment and ethical perplexities quite unacceptable,

but the stories themselves hold moral meanings and spiritual implications that none of the changes of time can destroy. They contain teachings more up to date than the messages of the daily newspaper. Such stories have a permanent value for religious purposes. The following extract states clearly the message of Dr. Jordan's book:

"Earlier stories, which would have been interesting from the point of view of history and folk-lore, may have perished; we regret their loss, as all such light is interesting and helpful; we would certainly be glad to know more fully the material in which the Hebrews found 'entertainment' before the line began to be clearly drawn between the sacred and the secular, but we treasure the fragments that remain all the more because they reflect the earnest search after truth and God. Their interpretation, like other parts of the Book, must vary from age to age; we smile at the Rabbinic exegesis, the wild allegorizing, the painful apologetics of past ages, and we cannot hope that our feeble attempts will go far towards perfection or finality. We rejoice that our Bible is not a mere collection of laws or dogmas, but that the life of man is so fully reflected in the varied forms of history and story; for so does God come nearest to us. Hence we believe that these stories will still have a ministry, not simply to children, but to men of all classes and capacities who preserve a childlike heart and do not allow pedantry to kill the poetry in their souls."

Miscellanies, Literary and Historical. By LORD ROSEBERY. Two volumes. New York: Hodder & Stoughton. Price, $10.

WHAT a joy to handle these volumes and to read page after page of pellucid prose that has melody and beauty, and gives one a new appreciation of the wonderful flexibility of the English language. Lord Rosebery is a superb master of style. His literary method is that of a consummate artist with a genius for fascinating even the fastidiously critical. Indeed, he completely disarms criticism by the charm of his mellow and musical speech. He has also a mind free from prejudice, a spirit generously hospitable to the manifold interests of life, and an industry in securing facts, whatever their source. He is thus peculiarly qualified and rarely gifted, by wide reading, much thought, many contacts with life, and above all by a genial temperament, to estimate the great characters of history.

These two volumes of addresses and essays provide a rich gallery of exquisite portraitures, marked by good sense, fine feeling and delicate discernment. The first volume contains thirteen "Appreciations." Robert Burns receives the place of honor, and he is well described as "the champion and patron-saint of democracy." "'A man's a man for a' that' is not politics—it is the assertion of the rights of humanity in a sense far wider than politics. It erects all mankind; it is the charter of its self-respect. It binds, it heals, it revives, it invigorates; it sets the bruised and broken on their legs; it refreshes the stricken soul; it is the salve and tonic of character." The voice of the bookman is heard in the ad-

dress on "Dr. Johnson." The literary critic of wide accomplishments is seen in the chapter on "Thackeray." The informed historian and statesman, and a former Prime Minister of England takes high ground in the speeches and essays on "Cromwell," "Frederick the Great," "Burke," "The Coming of Bonaparte," "Sir Robert Peel," "William Gladstone," "Lord Salisbury," "Lord Randolph Churchill." His religious interests appear in the address on "Dr. Chalmers," which is not a eulogy but an estimate of the sublime power of the great preacher, who "gave at all times of his best and disdained to offer anything less." What is said of Chalmers the pastor is worth quoting: "He did not shrink from his fellow-men; on the contrary, he sought them, for it was the business of his life to permeate them with his message. W. E. Gladstone, who accompanied him on some of his pastoral visits, said that he sat embarrassed and almost silent." The aims and policy of Dr. Chalmers—statesman, ecclesiastic, pastor, preacher, professor—were governed by "the ideal to raise the nation by Christianity, by Christian cooperation, Christian education, Christian worship." Truly, no better ideal could inspire every minister of the gospel.

The second volume has twenty chapters on literary, political, and historical themes. The "Vignettes" are keen characterizations of William Pitt, Robert Louis Stevenson, Nelson, Cecil Rhodes. The division on "Scottish History and Character" throws light on the influence of religion on national life. The section on "The Service of the State" offers timely testimony to the power of personality to mold the life and destiny of men and nations. "There is no such bad sign in a country like political abstention. I do not want you all to be militant politicians. But an intelligent interest does not mean a militant interest, though it, at any rate, means the reversal of apathy." The address on "Statesmen and Bookmen" finally disposes of the heresy about the scholar in politics, which seems to be far too prevalent in our thinking, as Viscount Bryce impressively pointed out in *Modern Democracies* and in *The American Commonwealth.*

Space will not permit of further references, but enough has been said to create an interest in these two attractive volumes. As a study in the art of public speech, if for no other reason, all preachers could read them with much advantage.

Senescence—The Last Half of Life. By J. Stanley Hall, Ph.D., LL.D. New York: D. Appleton & Company. Price, $5.

When Dr. Hall retired from the presidency of Clark University, he decided to disencumber himself of much superfluous baggage, that he might get ready for the years that lay before him. The circumstances under which this was done are related in the Introduction with a sense of gentle and sad humor. This section whets one's appetite for the autobiography which he has written and laid away. Why not let us have it at once? for, while the manuscript is in safe deposit, we are deprived of the pleasure of reading what is certain to be one of the most remarkable volumes of

its kind, written by a man who has made an intense study of life, from the disinterested standpoint of a psychologist.

We would fain believe that one who has written this exhaustive volume on *Senescence*, at the age of seventy-five, has many more years of active work, at least with his pen. It completes Dr. Hall's psychological survey of human life. *Youth: Its Education, Regimen, and Hygiene* was a selection of pertinent passages from his two large volumes on *Adolescence*. Those who cannot read these bulky tomes will find much stimulating and suggestive thought in the smaller volume. His latest book is a marvel of investigation and research, with conclusions that should put iron into the blood of those who have crossed the Rubicon of the Psalmist's three score years and ten.

The thesis of this book is contained in the following passage: "In youth we have ideals of and fit for maturity. Why not do the same when we are mature for the next stage? Why should not forty plan for eighty (or at least for sixty) just as intently as twenty does for forty? At forty old age is in its infancy; the fifties are its boyhood; the sixties its youth, and at seventy it attains its majority. . . . Modern man was not meant to do his best work before forty, but is by nature, and is becoming more and more so, an afternoon and evening worker" (p. 29). This conclusion is enforced by extensive illustrations from the whole range of biography, philosophy, history, poetry, and of the sciences of biology and physiology. Dr. Hall furnishes recipes how to grow old gracefully. Coming as they do from an authority of such distinction, with an experience so varied as a teacher and investigator, what he writes commands respect and merits favorable consideration.

The chapter entitled "Some Conclusions" is throughout marked by an optimistic strain. Dr. Hall faces all the facts with quiet composure and declares that "in all departments of life the function of competent old age is to sum up, keep perspective, draw lessons, particularly moral lessons" (p. 419). The last chapter, on "The Psychology of Death," is, however, dismal, because the voice of religion is not heard uttering its wholesome declarations concerning immortality. Few will agree with him that "the blankness beyond gives a new joy in and love of life" (p. 438). This chapter is an anticlimax, but even here there is a lurking faith in immortality. For the last quotation, we would, however, have preferred to the querulous hope of Tennyson's "Crossing the Bar" the robust faith of Browning in "Easter Day," "A Death in the Desert," or, best of all, "Rabbi Ben Ezra."

BOOKS IN BRIEF

Specimens of Biblical Literature. Arranged and edited by JAMES MUHLENBURG. Pp. xxxviii, 413 (New York: Crowell, $2.50). The Bible is an absolutely necessary text book in literary education. To be ignorant of it closes the mind to adequate knowledge of other literature. More and more to-day, the Bible is being included in the courses of educational institutions everywhere. This excellent anthology of selections from Scrip-

tural history, short stories, parables, fables, poetry, essays, prophecy, oratory, letters, etc., with its scholarly introduction and notes, will be an admirable handbook both for secondary schools and colleges.

A Study of Genesis and Exodus. By the Questionnaire Method. By Rollin H. Walker. Pp. 217 (Methodist Book Concern, $1 net). Those who have used Professor Walker's *A Study of John's Gospel* and *A Study of Luke's Gospel* will welcome this Old Testament textbook. The Bible should impart its own meaning to the student; living questions are more effective for this purpose than dead answers imparted by teachers. By this method the seeking soul will come to possess its own inward record of divine revelation. There are difficulties in the Pentateuch, but this mode of approach will lessen the embarrassment of the critical problems, by placing emphasis on the religious values.

The Faith That Overcomes the World. By Van Rensselaer Gibson. Pp. 110 (Macmillan, $1). Faith is the victory that overcomes the world, but the so-called new spiritual psychology which tries to synthesize religion, philosophy, and science, does not always comprehend what that victory is. That is the weakness of this work, which contains much that is excellent. Healing of disease, for example, may be sometimes wrought by faith, but there is a higher victory won by those who conquer pain by enduring it bravely as partners in our Lord's passion. Modern attempts to spiritualize crass material facts may result in materializing religion. Many faith-healers come to care more for their carcasses than their characters.

Freedom and Christian Conduct. By John A. W. Haas. Pp. ix, 318 (Macmillan, $2.25). This treatise on Christian ethics will serve well as a textbook for Christian colleges. It is developed under three heads: The Fundamentals of Freedom, The Finding of Freedom, and The Functioning of Freedom. While it is a well systematized and scholarly discussion, it is simple in style and readable as religious literature. One high ideal of this work is the making of morals a universal thing in all spheres of human life as well as in individual conduct. The author stands strongly for civil liberty.

Religious Perplexities. By L. P. Jacks. Pp. 93 (Doran, $1 net). The editor of *The Hibbert Journal*, who is also principal of Manchester College, England, is a great religious thinker of the pragmatic type. There are perplexities in religion and in Christianity, but the greatest of these are mixtures, dogmatic and official, which have been injected into them. Not by a battle of the creeds shall our religion win, but by living up to our creeds. If all different faiths would do this, we soon should realize the union of Christendom. A beautifully written and profound book, whose depths are lucid.

The New Testament in Modern Education. By J. Morgan Jones. Pp. vii, 303 (Hodder & Stoughton, 12s. 6d.). For all modern teachers in

church and school this book will have a high pedagogical value. Yet we feel that its critical standards are too radical for practical use in the teaching of the young. Scholarship has not yet wiped out the general historical accuracy of the Gospels and Epistles. There may be still some unsolved problems as to those records, but they are questions for the study rather than the classroom. Teaching, like preaching, should always have a smoke-consuming arrangement as to such matters before bringing its message to boys, girls, and young people. This work may be a strengthening challenge to well-equipped teachers, but its methods should be used with caution.

The Servant of Jehovah. By DAVID BARON. Pp. xii+160 (Doran, $2 net). This exposition of the 53d chapter of Isaiah has considerable undigested erudition behind it and is probably as able a defense of traditional views as is possible. But to deny to the Oracles of Consolation their exilic background is to leave many passages unexplained and to greatly lessen their religious value. One of the inspiring results of the critical scholarship, which these traditionalists both misunderstand and oppose, is the discovery that we are better off for prophets than we had supposed, and the achievement of a higher spiritual level in Scriptural interpretation.

Old Testament Law for Bible Students. By ROGER S. GALER. Pp. 194 (Macmillan, $1.25). A lawyer, who is also a biblical scholar, has analyzed and classified the legal material of the Old Testament. It forms a most useful book of reference and a handbook for Bible teachers and students. It is really a valuable codification of the Torah. A fine feature is its Topical Index and Digest.

Florence Nightingale. A play in three acts. By EDITH CUTTINGS REID (Macmillan, $1.25). This picture of one of the greatest women of all history contains much interesting material and many touching incidents. It is somewhat lacking in its dramatic form, but for closet reading it is well worth while, and, after all, that is the biggest value of a play.

The Meaning of the Old Testament. By HUGH MARTIN. Pp. 170 (Doran, $1.60). This is not a biblical introduction or a treatise for scholars. It is rather a fairly successful attempt to put in popular form the principal results of modern scholarship. Being brief, it has to be positive in its statements, but there is little in it to provoke even a reverent traditionalist. It is not destructive but constructive in its interpretation. The Book of God, seen not through the spectacles of dogmatic theory, but with the clear vision of scholarship and spiritual insight, becomes not less but more vital in its values.

Regeneration and Reconstruction. By S. B. JOHN. Pp. 93 (Doran). "The earnest expectation of creation waiteth for the manifestation of the sons of God." The basis of civilization is divine. Redeemed personalities

would give us a reconstructed church and a new world. Society has collapsed to-day by loss of the spiritual life. More of the Spirit of God will regenerate the world. An eloquent plea both for personal evangelism and social salvation.

The World's Best Humorous Anecdotes. By J. GILCHRIST LAWSON. Pp. 275 (Doran, $2 net). A collection of nearly 1,500 bits of wit and repartee, including dialect stories, quite well classified topically, and intended for the use of all sorts of public speakers. Mr. Lawson, once an evangelist and now an editor, is well qualified for the work. A better way is for every speaker to make his own compendium of anecdotes and illustrations which will give greater vitality to his addresses. Whoever is unable to do so can find no better storeroom of funny stories than this. Yet they should be used sparingly. Every speaker of sense should avoid anecdotage.

An Immigrant's Day in Court. By KATE HOLLADAY CLAYHORN. Pp. xviii + 546 (Harpers, $2.50). The Carnegie Corporation is doing a great service to Americanization by the series of studies of which this is the ninth. The immigrant has many money troubles, is frequently swindled, has family difficulties and commits criminal offenses caused by his changed environment, has rather a poor chance in some courts, is the victim of some silly and cruel laws and needs much legal aid. This book, based on thorough investigations, will be a help to the immigrant and still more to those social workers who are interested in his welfare. The "deportation" cases are carefully considered and the immense amount of injustice in many of them fully proved. The best agency for Americanization is friendliness and fairness.

Human Nature in the Bible. By WILLIAM LYON PHELPS (Scribners, $2). The professor of English literature at Yale is persuaded that human nature is more accurately charted in the Bible than in the works of any modern novelist or playwright. Without any reference to critical questions, he takes the Old Testament as he finds it, with a preference for the Authorized Version, and interprets its personalities and incidents with frequent references to current literature, to show how these ancient writings have a decidedly modern accent, because they reveal the grandeur, the folly, the nobility, and the baseness common to humankind with a realism and an idealism surpassed by no other literature. This volume by a literary master helps us to discover and rediscover unusual values in the sacred oracles.

Skylines. By HALFORD E. LUCCOCK (Abingdon Press, $1.25). These fourteen essays are full of merriment and nutriment. They are garnished with incidents, enriched with quotations, and enlivened with sentiments that prick popular bubbles with the sharp point of the needle of humor and convince those who would doubtless remain impervious to a logical argument. There is a quiet persuasiveness and withal an intensely reli-

gious spirit in the treatment of topics which in the hands of this essayist cease to be commonplace. It is surprising how much food for thought is found in such subjects as "Cook's Tours," "Dead Languages," "Games for Grown-Ups," "Rules for Giving a Party," "Finishing Schools." A most delightfully captivating volume.

A History of Religious Education in Recent Times. By Arlo Ayres Brown (Abingdon Press, $1.50). How much and how little have been done for religious education by Protestantism is well shown in this historical survey. Due credit is given the noble pioneers of a former day, without whom the present advances would be impossible. Questions touching on Sunday school curricula, teacher-training, international agencies of religious education for Sunday and week-day in local churches, communities, and colleges, are all treated with impartiality and fullness. For further improvement we need an aroused public conscience, a trained leadership, and an adequate technique. This book points in the right direction and should be read by all concerned in the future welfare of the church.

The Returning Tide of Faith. By Neville S. Talbot, D.D. (Revell, $1.50). We hear a great deal about the misty-mindedness of the laity and the need for a teaching church, but there are not many books that make a special appeal to the "average man." The Bishop of Pretoria has written just such a book. The chapters originally appeared in the Johannesbury Rand Daily Mail, and the interest shown in them induced their publication in more permanent form. The central and ultimate truths of the Christian faith are here discussed not profoundly but thoroughly. Some of the statements are open to question but the main arguments are sound. The book will help many to attain to conscious and reasoned convictions, and, what is better, it will deepen Christian experience.

The Legacy of Greece. Edited by R. W. Livingstone (Oxford University Press). Our indebtedness to ancient Greece needs no advocacy, but a volume of essays by experts cannot fail to command attention. Gilbert Murray on "The Value of Greece to the Future of the World," Dean Inge on "Religion," Zimmern on "Political Thought," Toynbee on "History," and eight other essays by equally competent writers on Philosophy, Mathematics and Astronomy, Natural Science, Biology, Medicine, Literature, Greek Art, Architecture, open the door into a rich field of stimulating thought and expression. The essay by the Dean of Saint Paul's is one of his best utterances. All will share his belief that "the unflinching eye and the open mind will bring us again to the feet of Christ, to whom Greece, with her long tradition of free and fearless inquiry, became a speedy and willing captive, bringing her manifold treasures to Him, in the well-grounded confidence that He was not come to destroy but to fulfill."

Unity and Rome. By Edmund Smith Middleton, D.D. (Macmillan, $1.75). This is an amazing book. For special pleading and reasoning in

a circle it is typical of a certain class of ecclesiastical writing. Dr. Middleton apparently does not like the apostle Paul, whose spiritual catholicity is too strong for his digestion. He gives away his argument when he laments that Peter made no reference to his primacy in his epistles. He did not because he was not aware of any such position in the early church. The mechanical interpretation of our Lord's words to Peter about the keys must be rejected. To refer to Protestant Christianity as man-made in its origins is to be blind to the hand of God. With so much apparent knowledge of history, it is surprising that Dr. Middleton does not understand the lessons of history but perverts its testimony to the baser uses of advocating unity with the Church of Rome, unmindful of the fact that this church continues its policy of intolerance and has its face turned backward and has no use for the *via media* of the Episcopal Church, and virtually disregards the work of the Free Churches. This Episcopal clergyman does not realize that union with Rome under existing circumstances is to follow an *ignis fatuus.*

Visions of the End. By ADAM C. WELCH, D.D., Th.D. (Pilgrim Press, $2.25). This study of Daniel and Revelation takes note of the essential message of these two books, and offers an interpretation which removes many perplexities. The religious needs which were satisfactorily met by apocalyptic literature in days of turmoil and distress are still with us but in different forms. It is encouraging to know that they still find an answer in these two books which supplement in a truly indispensable way the less poetic messages found in the other books of the Bible. They all agree in magnifying the sufficiency of God in Jesus Christ for the redemption and the reconstruction of all life.

The Devotional Literature of Scotland. By ADAM PHILIP, D.D. (Pilgrim Press, $2). Our indebtedness to the Scottish theologians is very large, but this volume emphasizes the strictly devotional contribution. In a sense each age and nation should have its own devotional literature. This review, however, of what Scotland has given in the way of hymnody and prayer will be read with interest. Special mention should be made of the chapters on "Books of Letters and Thoughts," "The Golden Book of Love" of Rutherford, and "Prayers upon the Psalms."

Being a Preacher. By JAMES I. VANCE, D.D. (Revell, $1.75). Every book on preaching has something of value because, as a rule, the writer speaks out of experience. Dr. Vance is well qualified to offer counsel on the claims of the Christian ministry. He is enthusiastic in magnifying this high calling. The best chapter is entitled "The Drab and the Gold in the Great Calling," but all the chapters are worth reading for the note of encouragement. It is a good book to place in the hands of collegians who are thinking how best to invest their life to the greatest advantage.

Liberalism, Modernism and Tradition. By OLIVER CHASE QUICK (Longmans, Green & Co.) Canon Quick realizes that the danger of much modern

thinking in religion is its overpreoccupation with the analytic aspect of the truth. He offers a synthetic view of the Christian faith, which helps us to appreciate the traditional theology of the church and to understand how it should be related to modern thinking. When we learn to distinguish between the essential and the incidental in our traditional inheritance, we shall do it justice and also enrich our own Christian thought and experience.

Making Yourself. By ORISON SWETT MARDEN (Crowell, $1.75, net). A very stirring message on the secret of success by the writer of many inspirational books on social and business efficiency. But, like most such works, its moral standard, while perfectly clean, is self-regarding and does not stress the Christian ideal that the larger selfhood is found in life service of others. Business, politics, society, and the world have failed because of this self-centered vision. Every chapter of this would be better if read in connection with some lessons from the Gospels.

The Authority of Jesus. By R. WINBOUT HARDING (Doran, $2, net). Jesus is "Lord and Master of us all." He is a Teacher whose first school was of his disciples, but which we should all attend. He is the Friend of friends, whose claim on our love and obedience is supreme. He is the Revealer of God—only by him can the Infinite Father be approached. Master of Himself, Master of Nature and Master of Men—the secret of his authority is not merely in his formal teaching but in his life and personality. Such is the substance of this excellent book which properly uses the Fourth Gospel as freely as the Synoptists.

New Testament Sociology. By PHILIP VOLLMER (Revell, $2.25, net). Perhaps the most complete class manual on the social principles of Jesus. Because of this elaborate detail, however, it necessarily fails to fully develop many very important themes. Its worth as a school textbook therefore depends largely upon the laboratory method, starting scriptural study on the Social Gospel, using the very rich reference library found in the bibliography attached to each chapter, and making tentative local surveys and programs of social service. Those who thus employ Professor Vollmer's book will soon reach even a loftier level of social vision than it contains—and doubtless that is what he wishes.

Pearl from Patmos. By J. J. ROSS (Revell, $1.50, net). A religious exposition of the messages to the Seven Churches—with many quite new bits of vision as to their spiritual meaning. There are few more favorable portions of Scripture for use in expository preaching than these letters from heaven. And Dr. Ross gives fine fresh application of them to present conditions. For exegesis other works will be necessary, but this is of high homiletic worth.

FLASHLIGHTS ON CURRENT LITERATURE.

(The more important of these books may be fully reviewed in future)

Letters of Principal James Denney to His Family and Friends. Edited by JAMES MOFFATT. Pp. xvi, 220 (Doran, $3). Another volume of Dr. Denney's letters, interestingly supplementing his *Letters to W. Robertson Nicoll.*

The Life of John Frederick Oberlin. By AUGUSTUS F. BEARD (Pilgrim Press, $1.25). A new edition of the biography of one of the greatest of rural ministers.

The Evolution of the Country Community. By WARREN H. WILSON (Pilgrim Press, $2.25). A revised edition of a famous standard book on the relation of the church to country life. Very valuable.

A Moneyless Magnate and other Essays. By FREDERICK F. SHANNON (Doran, $1.50 net). One of these essays is reprinted from the METHODIST REVIEW without permission or credit given.

If I Miss the Sunrise. By J. H. CHAMBERS MACAULEY (Doran, $2 net). Much beauty of expression in these studies on the reality of religion and its power in life.

The Psychology of Power. By CAPT. J. A. HADFIELD (Macmillan, 75 cents). A reprint of an able essay from the volume entitled *The Spirit*, already reviewed in our pages.

Plans for Sunday School Evangelism. By FRANK L. BROWN (Revell, $1.50). Third edition of this worth-while book which unites passion with program. Here is an evangelism every church needs.

Lives of Girls Who Became Famous. By SARAH K. BOLTON (Crowell, $2 net). Reprint of a famous book on twenty-five famous girls, from Elizabeth Barrett Browning to Helen Keller.

Our Ambiguous Life. By JOHN A. HUTTON (Pilgrim Press, $2.25). *The Victory Over Victory.* By JOHN A. HUTTON (Doran, $1.75). Two volumes of wonderful sermons by a great Scotch preacher, a poet and prophet, full of striking sentences.

The Superintendent. By FRANK L. BROWN. Pp. 383 (Methodist Book Concern, $1.50). A great Sunday school superintendent, now passed to his eternal reward, has left this precious legacy to all superintendents.

The Men's Class in Action. By F. HARVEY MORSE (Doran, $1.50, net). A complete manual for the organization and conduct of adult classes. Nothing in it as to civic or social service.

Organizing the Church School. By HENRY FREDERICK COPE (Doran, $1.75, net). Better than the above. Written by one of the recognized leaders in religious education.

Teaching Adolescents in the Church School. By ERWIN L. SHAVER

(Doran, $1.25, net). Not a book for reading but a plan book for working. A new and suggestive guide.

What it Means to be a Christian. By Edward Increase Bosworth (The Pilgrim Press, $1.25). A most modern, yet most spiritual portrait of the religious life. Some fundamentalists will not like it, but it sinks and rises to greater experimental depths and heights than they.

Home Lessons in Religion. Vols. I and II. By Samuel Wells Stagg and Mary Boyd Stagg (Abingdon Press, $1 each). Christ "sets the child in the midst." These are manuals for mothers—and everybody else—for training those from three to five years old.

The God of Our Fathers. By H. P. S. (Revell, $1.25, net). The slogan of this book, "No God, no Christianity," while true enough abstractly, has no such value as the claim of Jesus, "No man cometh to the Father but by me." No Christ, no God.

Our Faith in God through Jesus Christ. By J. Ernest Davey (Doran, $1.75, net). More practical than the above book. An apologetic showing of our faith as reasonable, necessary, effective, and final.

New Testament Greek for Beginners. By J. Gresham Machen (Macmillan, $2.20). An hour's hard work each day would give in a few months every student of this textbook ability to read the Gospel of Saint John in the original.

Songs of Conquest. Joseph F. Berry, Editor (Abingdon Press, 40 cents per copy, $30 per hundred). Fortunately rag-time has been left out of this song book for informal religious services, and, better still, it contains some sixty standard hymns. It cannot take the place of the Hymnal but can supplement it.

A READING COURSE

Prophecy and Religion. Studies in the Life of Jeremiah. By John Skinner, D.D. Westminster College, Cambridge. New York: The Macmillan Company. Price, $5.

Seasons of crisis are seldom adequately appraised by those who pass through them. It is only in the lucid light of a history that interprets facts *sub specie eternitatis* that the significance of any crisis could be clearly understood. Herein is the supreme value of biblical history. The greatest crisis experienced in the pre-Christian world took place in Israel in the seventh century B. C. In that extraordinary convulsion among the nations the little kingdom of Judah fell before the Babylonian invader, and her leaders were taken into exile a thousand miles away from home. The storm of war which produced this tragic result began with the inroads of the wild Scythian hordes from the North. During this struggle two decisive battles were fought—one at Meggido, 608 B. C., when Josiah,

king of Judah, was killed, the other at Carchemish, 605 B. C., which gave supremacy to Nebuchadnezzar.

A new map of the world was redrawn, but it availed no more than the attempts to create new political boundaries in Europe since the armistice. The failure was not due to incompetent leadership. Kings like Nebuchadnezzar and Pharaoh Necho were great men after their kind, and their subordinates were anything but weaklings. The failure then as now was occasioned by the inability to recognize that the real problems are not political, but spiritual. Dr. A. E. Zimmern has given the best explanation in his essay on "Personality in National Progress," in the recent volume on *The Coming Renaissance:* "This is the true function of the nation, to make men conscious of the nature and quality of their inward heritage and powers, to help them to know themselves and to find themselves, and so to win faith and strength to spend themselves for their fellow-countrymen and the world" (p. 229).

In the Babel of voices heard during the close of the seventh century and the beginning of the sixth century B. C., no one spoke more valiantly and directly than Jeremiah, the prophet of a forlorn hope. It was his mission to utter unpopular truths to a stiff-necked generation, that regarded him as a traitor and an intriguer, because he did not follow the nationalists, whose petty fabrications were the mouthings of purblind musings. Jeremiah saw and foresaw and it was the supreme tragedy of his life to behold his nations sliding down to ruin because of insensate heedlessness. A man of a sensitive spirit and reflective temperament, deeply emotional and keenly sympathetic, in love with nature and the quiet life, it was Jeremiah's fate to be thrust out into loneliness and stand in jeopardy every hour of his life, exposed to calumny and persecution because he spoke the full truth of God as it was given him so to do. Few men could have literally used the words of Elijah: "I, even I only, am left; and they seek my life to take it away" (1 Kings 19. 10). He was truly the Old Testament Athanasius *contra mundum*. Although he found his Boswell in Baruch, his own life was one of perplexing solitude. The fact that he was able to endure the strain of forty years, with few intervals of happiness, is explained by his experience of personal fellowship with God. He had few compensations during his lifetime, but there is no prophet to whom we are more indebted than to Jeremiah for many of the signal benefits of spiritual religion. He has been called "the father of all the saints."

The true spirit and conscience of the nation were incarnated in Jeremiah. A study of his life has certain advantages to the modern preacher on whom is laid the burden of the Lord, to speak the whole truth of the gospel with lofty purpose and deep understanding, that it might be heard in the seats of power and in the centers of population. Principal Skinner's Cunningham Lectures represent ripe scholarship and religious insight. Critical questions receive careful consideration, but even more important is his discussion of questions affecting the call, the message, and the influence of the prophet, with timely applications to our own days of transition and disenchantment. It is the personality of Jeremiah that

gives such profound interest to his career. His greatness lies less in what he taught and more in what he experienced through communion with God. "Prophecy had already taught its truths; its last effort was to reveal itself in a life." That life had in abundant measure the elements of pathos and tragedy, with conflicts and agonies, but we see in it "the efflorescence of the spiritual principles which are the essence of the prophetic movement in Israel" (p. 17). This really is the thought expressed in the beatitude: "Blessed are the pure in heart, for they shall see God." To no one in the Old Testament was it given to behold the character of God with such richness as it was to Jeremiah. Undoubtedly there were limitations and even defects in his piety because of "an incomplete possession by the spirit of love, which is the medium of perfect communion with God" (p. 229). This is only to acknowledge that the last word had yet to be spoken by Jesus Christ, in comparison with whom the best of the sons of men "hath some heinous freckle of the flesh upon his shining cheek." When it is said that the life of Jeremiah revealed the reality of religion even more than his work, the inference is that the first concern of the Christian preacher must be to keep secure and steadfast his life hid with Christ in God, as the indispensable condition of ministerial effectiveness.

Let us turn first to chapter xi, on "Individual Religion—the Inner Life of Jeremiah." The passages discussed are known as the "Confessions of Jeremiah." Our devotional literature is rich in such writings. The recent volume by Dr. R. E. Welsh on *Classics of the Soul's Quest* and an earlier volume by Dr. Glenn Atkins on *Pilgrims of the Lonely Road* afford much material for the preacher's quiet meditation. And yet there is nothing that surpasses the searching sections in the book of Jeremiah. They reveal the prophet's familiarity and frankness with God, often in vehemently challenging the Almighty; his spiritual agony like that of the Man of Gethsemane; his struggle between fidelity to his commission and the natural impulses of his heart; his final emergence with victory over himself that guaranteed for him victory over the world. "Jeremiah is to us the most interesting of the prophets," writes Professor McFadyen, "because of the naïve candor with which he discloses the conflict between the human and the divine in his own soul" (p. 151).

Next turn to chapter x, on "Prophetic Inspiration," and note the discerning observations on what really constitutes prophecy. The utterance of the genuine prophet has cosmic significance, coming as it does out of a life swayed by the winds of the Divine Spirit. He is possessed of the immediate consciousness of having the mind of God, which is the ultimate secret of illumination. Ecstatic experiences were occasional and they occupied a subordinate position. Vision and audition were different, for these gave a sense of ultimate reality and a conviction of "the infinite Wisdom which reigns throughout the universe and through all the ages" (p. 200). The false prophets were given to imitation and were lacking in originality and independence. See further on this point chapter viii, on "The Prophet as a Moral Analyst." It throws light on one of the chief functions of modern preaching. Jeremiah spoke from first-hand knowl-

edge. This gave distinction to his ethical teachings, which showed a vivid interest in human character and motive, a keen conception of sin as having its seat in the perverted human will, and an assurance of the divine forgiveness. This aspect of his message helps us to understand his relative failure as a preacher of repentance. Read the two chapters on "The Call of National Repentance" and "The Way of Life and the Way of Death." The shallowness and unreality of the nation's religious professions are forcibly expounded in chapter ix, on "Unreal Worship—Temple and Sacrifice." Note the difference in the standpoints of Isaiah of the regal mind and Jeremiah of the democratic spirit. In the days of Isaiah the Temple was rightly regarded as the symbol of the presence of God, but in the times of Jeremiah it had become the talisman of spurious piety. What was considered indispensable at an earlier time was now found to be an intolerable barrier. How true it is that "new occasions teach new duties." The freedom of prophesying must be safeguarded for every age in the interest of true religion, whose essence is response to the voice of God.

There was no perfunctoriness or evasiveness in Jeremiah's declarations and denunciations. It should also be observed that the catastrophic element was peculiarly absent in his eschatological conceptions. He was at first in sympathy with the Deuteronomic reform instituted in the reign of Josiah, but on further reflection and observation, he found that the spiritual fruits of this movement were disappointing, because it was being "manipulated in the interest of sacerdotalism in a way that deprived it of all religious value" (p. 157). It was therefore inevitable that he should protest against the externalism of this reform, which was an attempt to daub tottering walls with untempered mortar. "The illusion of infallibility and finality attaching to the written word" was dispelled by him. He taught that religion has its seat in the heart, and that the possession of a code without a personal experience only complicates the central and vital issues. As bearing on this question, read the two chapters on "Jeremiah and Deuteronomy," and "In the Wake of the Reform." Then take up the four chapters on "The Future of Religion," which ably appraise the specific contribution of our prophet.

Other chapters to be closely studied are on "The Two Religions of Israel"—a clear analysis of the elements of degeneration, sensuality, doublemindedness, and unreality in the popular faith; and on "The Northern Peril" and "The New Foe from the North"—a vivid interpretation of Jeremiah's reading of history. He stood in the council of the Lord and had a comprehending knowledge of the diversified currents of national and international life. It was part of his mission to be a prophet to the nations. This implied not a vague but a direct knowledge of contemporary events, with the ability to see farther than the time-serving popular prophets who were echoes of public opinion and not voices to mold public opinion. This matter merits our urgent consideration as preachers. The leadership of the pulpit must be established on firm foundations. Those who are called to speak for God should be above political factions, social partisanships, and ecclesiastical tyrannies. It was this independence

that made Jeremiah a martyr. It also enabled him to occupy the rôle of a prophet of God, who spent his days in darkness but not in despair, and whose legacy has enriched spiritual religion far more than any of the other Old Testament prophets.

The explanation of his remarkable career is found in his sense of the divine vocation which gave him such distinguished preeminence. Read chapter xi, on "Predestination and Vocation." The voice of the Spirit was heard by him at a time when public affairs at home and abroad had assumed a threatening aspect. Unlike Isaiah, he had no sense of personal guilt, but rather a feeling of hesitation before the weight of the divine task imposed on him. His self-discovery, however, led to self-recovery under the consciousness of the divine Presence. This induced in him the act of self-surrender to a personal Being. He had received an inexorable call to the prophetic office, with the assurance of divine strength to announce the supreme realities of life to a people who were strangely oblivious to them. His struggle for faith and his consistent witness for God and truth, despite pain, privation, and persecution, make him the greatest herald of the new day of Jesus Christ.

SIDE READING

The Coming Renaissance. Edited by Sir James Marchant, LL.D. (New York: E. P. Dutton, $5). Reference has already been made to the essay by Doctor Zimmern. All the contributions are by men of outstanding leadership. They strike the new note of hope as against the leaden tones of despair that have surfeited our modern thinking.

Jeremiah. By Stefan Zweig (New York: Thomas Seltzer, $2.50). This drama in nine scenes picturesquely presents the character and career of the prophet, whose defeat turned to ultimate victory, and whose sorrows yielded a harvest of joy in later times. Nowhere is Jeremiah shown to better advantage as the prophet of peace and as the comforter of his people in distress.

The Interest of the Bible. By John Edgar McFadyen, D.D. (Doran, $2). These chapters discuss the significant religious movement recorded in the Old Testament with its many biographical, historical, theological and devotional values. Of special suggestiveness to our present study are the chapters on "The Interpretation of the Bible," "History and Homiletics," "The Spirit of Early Judaism," "Communion with God in the Bible," "The Prophet as Pessimist," "The Social Principles of the Prophets." The constant references to the New Testament emphasize the development of religion, which reached its perfection in Jesus Christ.

For further information about books on subjects of interest to preachers address this department, *Reading Course*, care of the Methodist Review, 150 Fifth Avenue, New York city.

Oscar L. Joseph.

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WHO'S WHO IN THE REVIEW

Professor Arthur Wilford Nagler, Ph.D., is an instructor in the Garrett Biblical Institute, Evanston, Ill., in the Department of Church History.

Henry King Carroll, LL.D., Plainfield, N. J., one of the most distinguished laymen of the Methodist Episcopal Church, has filled many important official positions in the church and is the accepted statistician of nearly all religious bodies in the United States. The anonymous article following his is thought by the editor probably to have been written by that great Methodist historian, Abel Stevens, LL.D.

Frank Neff, D.D., minister of the Washington Avenue Methodist Church, Kansas City, Kan., and Bishop Edwin Holt Hughes, D.D., LL.D., of the Boston Area, take opposing attitudes on the Amusement Question in a most able and courteous manner. A. P. Herbert is on the staff of Punch, London, England.

Professor Edmund D. Soper, of Northwestern University, Evanston, Ill., is an outstanding authority on comparative religion. Dwight M. Lowrey is an able Philadelphia lawyer. The Rev. J. Frank Reed, A.M., is connected with the Bible Study department of Missouri Wesleyan College, Cameron, Mo. J. Stitt Wilson, the vigorous social service leader, was introduced to our readers in July.

Doctor Adolf Deissmann, professor in the University of Berlin, Germany, is a leading authority on New Testament Greek, the author of celebrated works, such as *Bible Studies* and *Light from the Ancient East.*

The Rev. Victor Wachs, a missionary, and the district superintendent at Haiju, Korea, supplies a most vigorous and modern looking sketch of missionary work for our Foreign Outlook department.

METHODIST REVIEW

SEPTEMBER, 1923

FUNDAMENTALISM IN HISTORY

Arthur Wilford Nagler

Evanston, Ill.

A movement known as Fundamentalism is troubling modern Protestantism. Some writers are even predicting a new schism. Although this threatening outcome may be more apparent than real, the present writer feels that the exponents of this movement constitute a source of danger to the church. To try to convince these doctrinal obscurantists by arguments from the realm upon which they heap scorn and ridicule is surely a gratuitous undertaking. The reference is to modern science. Why not try to show them the error of their way by marshaling facts from a realm which they claim to revere, the authoritative past? This presentation will be a modest attempt to open up the archives of that past in the portrayal of certain aspects of church history illustrative of the Fundamentalist attitude. And first it will be necessary to state the assumptions that are basic in this discussion.

A dynamic and not a static conception of the world lies implicit throughout; a world in which static creeds no longer properly function. This view cannot allow the accusation to stand, however, that change necessarily promotes instability. At times temporary upheaval is required in order to right long-standing wrongs. Besides, instability frequently occurs when immobile instruments are applied to a moving world. Alice in Wonderland found that she appeared to be stable so long as she kept pace with the moving world; when she stopped all was confusion. Likewise must the error of identifying change with progress be avoided. Movement may be backward as well as forward. Progress itself is not in-

evitable. Optimistic fatalists, who assert the contrary, have received a much deserved rebuke at the hands of pragmatism. But we meet pessimistic fatalists as well who identify a shifting of emphasis with a denial of the old truth, when, as a matter of fact, it often expands, fulfills the old. The social gospel, for instance, is such a filling full of the old gospel.

Our long-distance view of truth also reveals the fact that much of that old doctrine, almost worshiped by some individuals as the "faith once for all delivered to the saints," actually consists of later revisions of and additions to the alleged original deposit. In other words, that which in some quarters is regarded as a final, completed revelation is seen by closer scrutiny to be that original doctrinal germ materially modified and changed by influences, indigenous and extraneous, as it passed on through the centuries. Some of these exotic influences were Gnosticism, the mystery religions, Greek speculation, Roman law, Teutonic concepts, and the feudalistic strains. Indeed, the Greek influence was so pronounced that Harnack speaks of the Hellenization of Christianity, while the Roman concepts of the law court still trouble current theological thought. This development has not been a "progressive obscuration of the truth," neither has it represented in its entirety a progressive unfolding of life.

Our second assumption involves a statement of defense against those who object to a discussion of this nature because of its criticism of the church. That is wrong, they say, but a church that suppresses the healthy instinct of self-criticism within the organization cannot thereby ward off caustic censure from without. On the contrary, she invites it. In addition she will prepare for herself a future where stagnation is bound to permeate her system with spiritual paralysis. As Christians we must reverently and sympathetically, none the less keenly and critically, face the question, "What must the church do to be saved?" We cannot permit the recrudescence of mediævalism which makes the Christian institution an end in itself, so holy that to question it would be sacrilege, to criticize it un-Christian, to separate from it the blackest of sins. It is divine discontent, not smug satisfaction in the conventional formulas handed down from the past, that has

ever made for progress. "Progress has come by the courageous defiance of things as they are by the fearless champions of things as they ought to be." The untouchable sacredness of the ark of the church has given us the Holy Orthodox Catholic Apostolic Oriental Church, lifeless and unproductive for a thousand years.

The justification for this investigation is also based upon the conviction that we have not outgrown our dependence upon the past; that we can ill afford ruthlessly to cut our connections with that past. The eighteenth century tried it, especially in its attempt to separate religion from historical facts. "Chance facts of history," said Lessing, "can never become the necessary truths of reason." Truth was regarded as unchangeable; independent, consequently, of such a variable, uncertain foundation as history. If the rational man developed according to nature, he need not bother about historic facts, historic doctrines, historic personages.

The nineteenth century repudiated this position, and for this change in attitude the notion of development was largely responsible. Religion came to be regarded as a vital and legitimate growth within the history of mankind. Religious truth, it was taught, could not forcibly be wrenched from its historical development in the past. Thus we find Harnack reversing Lessing's maxim by his assertion that "all questions resolve themselves into historical questions." The modern spirit prides itself upon its reverence for fact, historic fact. Though worship of fact may cause some scholars to miss the spirit, we need not conclude that scholarship and faith are mutually exclusive. The historical approach is here to stay and obstructionist tactics by well-meaning obscurantists will not alter the situation.

The church of to-day cannot be known in its totality without some knowledge of the church and the conditions out of which it grew and of which it is largely a projection. As we compare our day with previous ages the contrasts stand out sharply. "New occasions teach new duties, time makes ancient good uncouth," and yet the human heart, the needs of the soul have remained much the same. To quote the facetious words of a writer:

The same things are noble and true
In Nazareth and Kalamazoo.

The final preliminary consideration concerns itself with a definition of Fundamentalism. Its expression varies in different sections and in different individuals. A precise, all-inclusive statement, therefore, cannot be given. A Fundamentalist is one who is so anxious about the values of the past that he fails to see values created or revealed to-day. He clings tenaciously to traditions because they have been cherished by "our fathers," because they have been handed down as a sacred deposit which is to be accepted without question. He stresses the faith that is believed instead of the faith that believes, doctrinal soundness being placed above practical utility. In his emphasis upon doctrinal fastidiousness he loses sight of doctrinal effectiveness. Having a static instead of a dynamic *Weltanschauung,* he is philosophically adverse to change because change threatens to bring upheaval in its wake. So shocked is he at the dangerous tendencies of the modern spirit that he cannot recognize its mission or its service. Its mission? Indeed, undermining the true fundamentals of faith. Its service? Verily, an aftermath of biblical criticism which is destroying the Scriptures! Because of his scrap theory of Scripture he feels that the casting of doubt upon any portion invalidates the whole. With him the slogan reads, all or nothing. In short, the unconditional acceptance of a definite set of Fundamental doctrines constitutes the chief mark of a Christian.

It would be presumptuous to deny the presence of truthful elements in these positions. Truth is present though in distorted form. Furthermore, it is evident that Fundamentalism, as defined, and conservatism are not synonymous, if by the latter we mean the desire to conserve all the attested values of the past. A sane and moderate liberal will accept as much. The Fundamentalist is, rather, an ultra-conservative in attempting too much. He goes astray both as to content and as to method: as to content, in declaring as absolutely fundamental to true faith that which many Christians, just as consecrated and just as intelligent, do not so regard; and as to method, in demanding unconditional intellectual acceptance of these alleged cardinal dogmas. He illustrates the tendency, all too common in every sphere of life, to conserve the wrong thing or to conserve the right thing in the wrong

way. He tries to put the gospel, like new wine, into old wineskins. Perils beset us when we forget that the historical roots of our faith lie in the past, but to escape those perils we need not be enslaved by that past. Our Lord himself bids us gaze into the future—"when the Spirit of truth is come, he shall guide you into all the truth." We are asked to expect fuller revelations, of the old gospel, if you please. At different periods new discoveries have been made which, in a sense, gave new life to old ideas. Witness Einstein's famous theoretical support of the old concepts of space and time, or space-time, as he would say.

Can we expect to meet truth by encasing our minds in thought-proof, hermetically sealed compartments? Can we hope to promote the growth of the flower of life by placing it in the barren soil of mechanical dogmatism and by surrounding it with the putrid atmosphere of stale traditionalism? History abundantly proves the danger and the tragedy attending such an attitude. And shall we not face the truth of history despite the fact that many Christians are afraid to face that truth lest it drive out what they conceive to be truth of religious faith?

A summary of the present writer's point of view reflects a belief in life's fundamentals, not in doctrinal Fundamentalism; a conviction that experience, not the varying interpretations of that experience, is vital to religion; that the possession of the spirit of Christ is of vastly greater importance than the possession of a certain set of opinions about Christ. It is an orthodoxy of the heart, the childlike creed of love:

> None such can be a heretic;
> Nay, only he forsooth
> Who lives the falsity of doubt,
> But prates the cant of truth.

THE HISTORICAL APPROACH

A brief survey of ancient, mediæval, and modern church history will be attempted with one question constantly before us: What results have followed the expression of the Fundamentalist attitude? Has it promoted or has it retarded the highest interests

of the kingdom of God? Has it made for the expansion or the contraction of the soul of man?

1. *Jesus.* The first picture that a view of our Christian origins presents to us is that of a group of religious leaders bitterly opposing an innovator who was making short shrift of certain alleged fundamentals. In their emphasis upon external, legalistic, meticulous niceties the Pharisees lost sight of the inner kernel of truth and life. Amid such Fundamentalism Jesus felt himself to be an outcast. And he was. His spirit was dangerous to their limited interpretations, his outlook upon life subversive of their hide-bound trammels of traditionalism. Placing over against their static view of life his propulsive dynamic conception, he made room for growth, and growth implies change. However, nothing but change spells disaster, chaos. Jesus left us the correct attitude: "I came, not to destroy, but to fulfill." He was a revolutionist, but a constructive revolutionist. To have real growth, to have a development that is progressive, we must have a continuance of the original germ of life, a measure of the permanent unfolding in change; a constant element ever enlarging, constantly expanding. It is in this sense that we speak of the finality of Christianity. Troeltsch places it tersely in its endless power of growth and renewal. No other religion has the productive power in the degree that we find it in the Christian religion, the power, namely, to create new interpretations whenever needed. The teaching, the attitude, and the spirit of Jesus constitute a perpetual rebuke to the ultra-radicals who worship the new in a spirit of lofty disdain of the old, and to the ultra-conservatives who make a fetish of the old in their contempt of the new.

2. *Paul.* As we come to Paul we greet another exponent of the larger outlook. Though not always in agreement with Jesus in his theology, in his experience and spiritual emphasis, he was at one with him. Against the Judaizing propagandists who were straining to chain "the expulsive power of a new affection" to the legalism of a decadent Judaism, the great apostle, rooted in Christ but facing the future, contended valiantly for the universal aspects of the faith. In the Council of Jerusalem and during the subsequent periods of conflicts, the spirit of Fundamentalism received

a decided check. The final chapter in the history of these Judaizers, known as Ebionites, ought to serve as a "perpetual warning of the atrophy which awaits blindness to the signs of a new age." In Mesopotamia we still find what appears as a remnant of this earlier group, in such a corrupted state that hardly any vestige of Christianity remains. The reference is to the Mandæans. Having closed their eyes to the reception of new truth, spiritual blindness struck them as with a blight.

3. *Montanism.* About the middle of the second century an early church puritan movement arose. Montanism had as its professed aim the prevention of the hardening of the church's arteries. It represented a much-needed protest. It denied that the apostolic age had exhausted God's revealing power. It opposed the ecclesiastical dicta that personal inspiration could come only second-hand through the apostles to be mediated even farther down the line by the Bishop to the individual. Despite certain static concepts, such as chiliasm, and a proneness to magnify ecstatic eccentricities and gloomy prognostications, the leaders in the main were dynamic and forward-looking, prepared to receive new manifestations of God. Here we have an attitude that is at least susceptible of receiving new light. Their opponents, on the other hand, the high officials of the church, unwittingly made themselves impervious to possible future revelations of new truth. This they did by establishing a rule of faith as an intellectual standard of fixed dogmas beyond which it was dangerous to go, and by establishing the episcopacy as the embodiment of the church, the sole interpreter and the chief guardian of the faith. In this manner they erected a hierarchical ecclesiasticism that almost wiped out the distinctive marks of primitive Christianity. In addition, the closing of the New Testament canon, though of value at the time, proclaimed to the world that no further revelation was possible since all revelation was contained in Scriptures.

But was not this change into a formalistic sacerdotal complex necessary to save the institution from surrounding heathenism and from the perils of insidious heresies? So it undoubtedly seemed to the fathers of that period. We will not question their sincerity, zeal, nor consecration. However that may be, the claim is not hard

to substantiate that this development into the Old Catholic Church so enchained, stultified and stereotyped Christianity as seriously to weaken her regenerating power. This change also prepared the way for the union of state and church under Constantine, a questionable move to say the least, for then began in a marked degree the history of the world in the church where formerly it had been more conspicuously a history of the church in the world. In this compact and rigid ecclesiastical system creed largely displaced conduct; submission to the church loomed larger than allegiance to Christ. In the fact that orthodoxy of belief crowded out the emphasis upon righteousness of character we find the explanation for the strange texture of mind exhibited by Saint Monica, the mother of Augustine. She was deeply concerned about her son's lapse in virtue, but much more alarmed by his unorthodoxy of belief.

4. *Mediæval Doctrinal Fundamentalism.* An outstanding illustration of this attitude is given to us in the scholastic movement. During this period the Old Catholic Church idea of a closed, sacred, ecclesiastical corporation received its monumental extension and intensification. Since only one holy catholic church was possible, schism was the most damnable heresy. Membership in this organization and willing acceptance of its doctrines was held to be essential to salvation. And since the papacy, founded by Christ, was the embodiment of this sacred institution, submission to the Pope was also essential to salvation. Thus declared his Holiness Pope Boniface VIII in his famous bull, Unam Sanctam, against Philip of France. And such became the accepted belief of most Romanists.

Progressives and liberals, like Wiclif and Huss, who dared to think for themselves and to look beyond the limits which the hierarchy had imposed, these heralds of a new day who demanded changing definitions to prepare the church for changing conditions, these fearless prophets of God were consigned to eternal damnation. And yet, was it not the church's static view which prepared the abysmal descent? The path was paved with the stones of conventionality, and conventionality has always been the curse of organized Christianity. This led to stagnation, which, according

to Sam Jones, is the last stop this side of damnation. Little did the church realize that she was condemning herself in the condemnation of these men. Indeed not! They were undermining "the faith of our fathers," they were threatening the sacred Petrine theory, they were proclaiming a dangerous individualism, they were fostering the most diabolical of heresies, schism, they were lending themselves to the disintegrating influences of the modern spirit so-called! And how little did high ecclesiasticism realize that not she, but these men, despised and rejected, were contending for the essence, to conserve which they were willing to let certain institutions, forms, and doctrinal formulations go by the board. And they received their reward, the approbation of posterity, because they sought first the kingdom of God. In placing institutions, forms, and credal statements first the mediæval church reversed the order and lost the essential. It is difficult to conceive organized Christianity sinking lower than the century or two preceding the Reformation, where an atmosphere was created in which personal religion had to fight for its life against an institution which was originally created to foster it. Thus does essential Christianity suffer at the hands of its alleged friends and supporters. Thus do well-intentioned individuals shrink the gospel by constantly contracting it into formulas. Thus does eternal life suffer when irrevocably chained to the temporal, the fleeting, and the passing.

In this fascinating age of changelessness Fundamentalism rested supinely in the past. Hence ancient authorities alone were regarded as safe and trustworthy. All truth had once been given; the sole task left was to redigest it, systematize it, and prove it. Canned learning, it has been called, and aptly so, for it was labeled and fenced off; anything beyond and different was obviously erroneous and most assuredly dangerous. Such one hundred per cent Fundamentalism could accept the False Decretals and imprison the great prophet of truth, Roger Bacon; could swallow legend and superstition wholesale while condemning the beacon-light of God's truth, Copernicus; could give credence to the extravagant wonder tales of miracle-working saints, yet deny God the right and the power to work the supreme miracle, man, made

in the image of his Creator, free, independent spirit, "daring to cut loose and think alone," or, as Lowell phrased it:

> I honor the man who is willing to sink
> Half his present repute for freedom to think;
> And when he has that, be his cause strong or weak,
> Will risk the other half for freedom to speak.

It is only fair to the mediæval church to state that orthodox science also frequently condemned discoverers and innovators whom she later revered and honored. But this merely suggests that the Fundamentalist attitude sometimes manifests itself in realms other than the theological. White, in his valuable work *A History of the Warfare Between Science and Theology,* does not sufficiently emphasize that fact. Francis Bacon, to cite one instance, repudiated the Copernican theory. On the other hand, let us regale ourselves with the theological fulmination of a mediæval prelate: "If we imagined the world to be round, we would abolish the kingdom of heaven, the future state, and make of none effect the resurrection of Christ." How strange that sounds to us of the present day! But it can easily be duplicated in the words that a twentieth-century Bryan might employ: "If we believe the world to be the product of an evolutionary process, we would abolish the Bible, the divineness in man, and God as the Creator of this world."

Some modern as well as ancient thinkers ought to sit at the feet of Thomas Aquinas and hear him give utterance to the magnificent conviction that since religion was rational and reason was divine, "all knowledge and all truth must be capable of harmonious adjustment."

A brief characterization of four prominent and contemporaneous men of the twelfth century reveals the limitations of those who fail to see the larger implications of the truth ideal of Aquinas: Pope Hadrian IV, the only Englishman who has ever occupied the papal chair; Arnold of Brescia, whom he had hanged and burned; Bernard, the typical mediæval man; and Abelard, the questioning mind of the modern type. These four represent in a marked way antithetical types of mind, room for which must be

found in the church. Yet what do we see? Arnold, iconoclast and insurgent, was deliberately thrust out by the Vicar of Christ, presumably because of his heresies, actually because his real offense was an attack upon the wealth, luxury, and temporal power of the church. Had he acquiesced in things as they were, then the exponent of an unchanging institution, of unchanging doctrines, of things as they are, would not have molested him. Have we a similar situation to-day? Are Fosdick and Ward branded by certain self-appointed censors primarily because of their alleged religious heresies or in reality because of their thoroughgoing advocacy of economic reform?

Arnold of Brescia as a champion of apostolic simplicity, and not the Pope, undoubtedly draws the admiration of the majority of historical students. On the other hand, love and devotion would probably flow more freely toward Saint Bernard, crusader, mystic, supreme judge of orthodoxy and Fundamentalist, all in one, than to the keen critic, analytical dissector, thought-provoking Abelard. Heart and head are both needed in the church. Saint Bernard represents the heart, without which the church would be nothing more than a cold-storage plant. But the characteristic defects of the heart were also present—namely, intolerance, ill temper, self-assertiveness.

Abelard may be regarded as the personification of intellect, without which the church would degenerate into a narrow, bigoted, spiritually proud "Holy Ghost and Us" society. But the head type also has its serious weakness, such as doubt, melancholy, cold intellectualism. The church can go the way of neither exclusively. Too often she has gone the way of Saint Bernard. Progress is possible only if her Abelards also find an opportunity for self-expression within the sanctuary. But the restraining hand of the other must be felt to enable the church to preserve a vital connection with the source of faith, to obtain the tremendous impetus gained from an abiding sense of historical continuity. The true conservative is like the cautious engineer with his hand upon the throttle, the radical, like the propulsive power of steam. Both are necessary. Inertia is bound up with the former, destruction with the latter. When working together in perfect harmony orderly

progress results. But when the Saint Bernards wish to read the Abelards out of the church, in the name of the God of developing life, the God of progressive revelation, we protest. Following Bishop McConnell's suggestion, let us promote a sanctified intelligence on the one hand and an intelligent piety on the other.

5. *Reformation Fundamentalism.* In this era three outstanding expressions deserve mention: (1) Protestant insurgency against Catholic stand-pat reaction; (2) Anabaptist defection from Protestant orthodoxy; (3) Pietistic uprising against Protestant scholasticism.

Luther need not long detain us. What might be called the Fundamentalism of the early sixteenth century strenuously opposed his unsettling propaganda. If anyone ever gave the impression of robbing the church of her dearest possessions it was he who audaciously rebuked the supreme spiritual leaders of his day. How utterly diabolical it must have appeared to many sincere Christians of the time that a poor Augustinian monk should make of none effect the sacramental system of the church; that he, merely upon the authority of his own conscience and his own interpretation of the Bible, should cast the canon law of the church to the winds. No wonder the forces of normalcy and of reaction marshaled their vast inquisitorial powers against this dangerous, disruptive movement.

As a destroyer of the sacramentarian pillars of the mediæval institution Calvin was even more drastic than the German reformer. From the standpoint of the traditional church the Genevan dictator was an exponent of doctrinal anarchy, liberalism gone mad.

But the old story is repeated. Reforming movements in course of time generally stood in need of renewal. A radical spiritualistic wave, commonly called Anabaptism, appeared within the shadow of Protestantism. Luther called these liberals visionaries, and hated them about as cordially as he hated the Catholics. As compared with his later doctrinnaire position these persecuted radicals appeared extreme in the highest degree. And yet our modern thought is developing in a manner much in harmony with these old disturbers of the tranquillity of the church. To put it differ-

ently, many of the Fundamentalist persuasion would accept the position of these irrepressible radicals (*radix*, going to the root of things) in preference to that of Luther's later reactionary period. A statement of their alleged anti-Christian tenets will suffice to illustrate: namely, a rational baptism, special guidance of the Holy Spirit, immediate personal inspiration, opposition to all war (not only in theory but as a matter of actual practice), separation of church and state, pronounced democratic tendencies. Who can doubt that these despised people, hounded from land to land, suffering all manner of persecution, in their saner teachings, those of Hubmeier, for instance, more clearly reflected the essential Christianity of Christ than their orthodox opponents were capable of expressing?

In the subsequent development of Protestant scholasticism we have, perhaps, the classic example of pure unadulterated Fundamentalism. The formula of Concord contained not merely the quintessence of Christian truth, boiled down and predigested, but carried with its alleged final statement of truth the coercive demand of unconditional acceptance under penalty of the anathema. This mistaken attitude was rooted in the fallacy, so hard to eradicate from the church, that absolute truth may be confined within the bounds of a precise, logical definition of dogma. These definitions may and ought to be attempted as expressive of the legitimate desire to get an increasingly firmer grasp of truth. And then when rightly used they are of value. Each generation, in fact, has the divine right to work at and agonize for its own definitions. Certain facts of our faith may be absolute for us so far as they are or represent facts of religious experience, but interpretations of these facts can only approximate the truth. They represent nothing more than limited interpretations of the truth. The Roman law type satisfied the Latin mind. The less legalistic Eastern mind, however, could not accept that way of approach. Must we assume that the West, with its stress upon forensic justification, merit, demerit, satisfaction, decrees, etc., has had a monopoly of divine inspiration? And what shall we say of possible future Oriental interpretations emanating from India and China? Must these mystical, highly spiritual temperaments slavishly bow down

to and unconditionally accept ancient formulations which were created in an entirely different atmosphere? Meditating East may shine in the not distant future in the form of a brooding Light of Asia upon practical West. Undreamed of soul possibilities may then be revealed. The soul force as exemplified in Ghandi is an instance of what may be expected. In that day we may be more permeable by the spirit of modesty befitting a finite seeker after infinite truth.

A seventeenth-century reaction against the Fundamentalism of the Lutheran Church, described in the foregoing paragraph, was one of the most spiritual revivals of modern times. But orthodoxy fought it all along the line. It was claimed that its strange point of departure was unlike that "to which we have been accustomed." And it was only after long, persistent striving that Pietism, merely a variant of the old gospel, was able to win recognition and in turn become the orthodox or accepted version. Thus does the heresy of one generation become the orthodoxy of the next, perversely put by Gottfried Arnold in the words: "that the true church, in any age, is to be found with those who have just been excommunicated from the actual church." Conservatives frequently build monuments to the radicals of a preceding age. Like every movement, Pietism had its weaknesses, one of which was the development of a new Fundamentalism over against more forward-looking tendencies. But even a rigid ecclesiasticism and a developing legalism could not entirely quench the spirit, for later leaders, like the Romanticists, the philosopher Kant, the theologian Schleiermacher, the poet Goethe, drank from its life-giving stream.

6. *Wesley.* The Saint John of England is sometimes claimed by the Fundamentalists as one of their group. True it is that, like Bernard of Clairvaux, he set his face backward toward a number of increasingly discredited positions, but he went beyond the mediæval mystic in his practical outlook, in his tolerance, in his desire to make everything contribute to the spiritual life. Seldom do we find an outstanding apostle of deep spirituality, though grounding himself in what he considered the root principles of his faith, so willing to change opinion, ritual and ecclesiastical regulation in the interests of life. To save the church from deadly monotony,

to get her out of the rut of stagnation, a transvaluation of values was needed, unsettling at the time, but bringing eventually a more settled and vigorous church expression. Once more the power of an endless life energized and vitalized in the valley of dry bones. The frantic desire to ward off this unsettling process may be well meaning in intent. It may preserve the church's *status quo,* but at the expense of efficiency and life. Wesley demonstrated that much that had been regarded as essential to Christianity was in reality not so essential; that the supreme argument for the validity of religion was not that which was designated as such by the orthodox apologists of his day, namely, the argument from tradition, from miracle, from prophecy. Intellectual support was not sufficient. That was shaky, to say the least, and might it not change with changing intellectual outlook? Above the heat of the doctrinal disputes of his day, beyond the strife of intellectual attempts to prove or disprove this or that article of faith, in the realm of adventurous faith he found the "rock that is higher than I." The abiding, unshakable proof is the two-legged one, man himself with the living divine witness in his own breast. This emphasis upon experience already stressed by DesCartes, Pascal, and others, again reemphasized by the founder of modern theology, is that which, with proper restraints, must take precedence to all others.

Were Wesley alive to-day, with nineteenth-century achievements, the emphasis upon the historical spirit, the rise of the labor movement, all a part of his intellectual heritage, he would probably fail to recognize those as his followers who boast of their strict literal allegiance to his theological positions. Just as he had the right to strike out on new paths, to transcend the customary formal manifestations of the religious life in creed, polity, and ritual, so do we have that right. His practical, resourceful mind was not satisfied with a slavish acceptance of forms on the ground of their antiquity or of their former usefulness. His religious pragmatism demanded actual present faith and practice, working and workable under conditions then obtaining.

7. *Summary and Outlook.*—Our study so far has shown that progress results from friction—stagnation leads to death—friction

between those whose chief concern was the preservation of values handed down from the past, and those whose main objective consisted in seeking new values and new aspects of truth. Mediævalism results when conservatism has usurped all authority; the excesses of a narrow rationalism, like that of the eighteenth century, are produced by the predominance of the radical element. If this is true, then a knowledge of history ought to make us tolerant. Those whom many denounce as blind conservatives, traditionalists, Fundamentalists, if you please, have been of some value in the general travail of the race. While fire-eating radicals termed fanatics, schismatics, heretics and worse, were instrumental in preventing humanity from dying of dry-rot. Experience teaches us that we need both attitudes of mind in some proportion. That, speaking in the large, the correct proportion is never present, need not greatly worry us, for human nature seems to be so constituted that, as Professor James has pointed out, we cannot have anything without having too much of it. Movements tend to run to excess. Poor, sick humanity seems to be able to register improvement only by swallowing double doses. "In the history of thought," states Harnack, "there is always need for an apparent disproportionate expenditure of power in order to produce an advance in development."

The situation of the recent past is merely a repetition of what has gone before. The great conflict, inherited from the last century, revolves about the threefold question: What attitude shall the church take, first, toward the labor movement, the greatest mass movement in history; second, toward the historical view of the Bible, an inevitable outgrowth of the historical approach to all questions; third, toward modern science, especially its revolutionary principle, the evolutionary theory? The first issue has thrust upon us the full application of the social gospel; the second has given us the science of biblical criticism; the third compels us to investigate anew, in the light of a dynamic instead of a static philosophy of life, all religious questions and doctrines. Face these questions we must. The inexpugnable instinct of man will permit nothing else. Discarding Tertullian's caricature of faith: "I believe because it is absurd," we must go on to Anselm's foundation

principle: "I believe in order that I may understand," and beyond to build the superstructure of an abiding faith, guided by the slogan: "I crave the truth from every source because truth is one. I desire a heart and mind wholly permeable to the divine influx, to the ever expanding revelation of God's truth and love."

> Teach me the truth, when false creeds decay,
>   When man-made dogmas vanish with the night,
> Then, Lord, on thee my darkened soul shall stay,
>   Thou living light.

How much more glorious it is to go out into the lists of mental strife in fearless quest for truth, like Maurice, Bushnell, Brooks, than, like Newman, seek safety and heart-ease from the bewildering problems and unsettling views within the external, infallible authority of Mother Church. Indeed, Mother Church was not instituted for that purpose. Only in the open arena of thought and life can truth be hammered out upon the anvil of conflicting opinion given and taken in the spirit of fair play.

> Though time may dig the grave of creeds,
>   And dogmas wither in the sod,
> My soul will keep the thought it needs—
>   Its swerveless faith in God.
> No matter how the world began,
>   Nor where the march of science goes,
> My trust in something more than man
>   Shall help me bear life's woes.
> Let progress take the props away,
>   And moldering superstitions fall;
> Still God retains his regal sway—
>   The Maker of us all.

INFLUENCE OF METHODISM ON THE NATIONAL LIFE

Henry King Carroll

Plainfield, N. J.

Asbury's thought was that he would stay about ten years in America and then go back to England. He was an Englishman and loved his own country; but the web of circumstances of providential ordering so entangled him that though he saw missionary after missionary leaving the colonies at the outbreak of the war and yearned for his old home and the homeland, he felt that he must remain. His heart was knit to the struggling Methodist societies. He was not yet ready to forswear allegiance to his own country, nor to admit that the Declaration of Independence was justified. English ministers of the Episcopal Church, to which he looked for the sacraments, had left their flocks, and in the sifting process which followed all men remaining were pressed to enter the colonial army or to take the oath of adherence to the American cause. The young itinerant could not go on openly with his work without risking arrest and imprisonment, particularly in Maryland, so he went into retirement in Delaware, under the protection of his friend Thomas White, whose house he always called his home. He corrects the statement of Lee's History that his seclusion for about two years was a period of inactivity and says, "On the contrary, except about two months of retirement from the direst necessity, it was the most active, the most useful and most afflictive part of my life."[1] He adds that he stole through the woods, or after dark, for house-to-house visitation, and that during the period (1778-9) there was an increase of 1,800 members.

The Methodists suffered from Wesley's early declaration against the cause of the colonies and from their relation to the Episcopal Church, and many of them were classed as Tories, a name that was bitter in the mouth of Americans. Some of the

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[1] Tipple's *Heart of Asbury's Journal*, p. 625.

preachers were arrested, beaten, and imprisoned, and Asbury's host and convert Judge White was in jail for a time; but Asbury escaped this indignity. He was very prudent in his expressions and strove to avoid offense. When and where he became an American citizen he does not state, probably near the close of his hiding. Bishop DuBose says he was "made a full citizen in Delaware,"[2] 1780, and was free to go even into Maryland, bearing a letter from the Governor vouching for him.

Bishops Asbury and Coke had at least two conferences with George Washington, the first at Mount Vernon, in 1785, when they sought his signature to a petition for emancipation of the slaves in Virginia.[3] The second was in New York, in 1789, the same year he became President. The conference there, at the suggestion of Asbury, named the two bishops to bear the greetings of Methodism to the new President. Asbury read the short address, which he had probably drafted, conveying to the distinguished soldier and patriot the congratulations of the Methodist Episcopal Church, and expressing "as full confidence in your wisdom and integrity for the preservation of those civil and religious liberties which have been transmitted to us by the providence of God and the glorious revolution, as we believe ought to be reposed in man." Asbury could hardly have used the two words "glorious Revolution" if he had not fully accepted the new country as his own.

The moral conditions in the United States, in the last half of the century of the Edwardean-Whitefield revival, 1735-45, and the rise of Methodism were very bad, reflecting the low state of social, political, and business life in England. The Wesleyan revival began there at a time when religion, as represented by the Established Church and the dissenting bodies, was at a low ebb and the lives of many of the ministers were far from regular. The English Court was profligate; bribery in elections, political corruption, drunkenness, and licentiousness were widespread, and little regard was given to the laws for the prevention of public disorders and crime. In the colonies the influence of the churches had declined, and intemperance and social vices, as in the mother

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[2] Bishop DuBose, *Francis Asbury*, pp. 96, 99.

[3] See Chapter on Divisions of Methodism.

country, had greatly increased. Even in Puritan New England social life had become degenerate. Ministers drank wine and rum freely, particularly at funerals, the towns furnishing wine and rum or cider for these occasions. So notorious had this practice become that to prevent scandal the General Court of Massachusetts in 1742 forbade the use of intoxicants at such services. The Scotch-Irish Presbyterians in Londonderry, N. H., held celebrations in which drinking, horse-racing, and other wild features characterized their fun-making. Licentiousness was widespread in all the colonies, and the history of the times speaks of the vices and irregularities of the ministers. French infidelity came to weaken attachment to religion and the demoralizing influences attending the French-Indian and Revolutionary wars to increase tolerance of familiarity with crime. Church warnings issued near the end of the century speak of the spread of "gross immoralities," "degeneracy of manners," "prevalence of vice," "desecration of the Sabbath," "profanity," "neglect of the sanctuary," "disrespect" for the teachings of the Bible; disregard of marriage vows; low political ideals; "departures from the faith," "impiety," "neglect" of the church sacraments, and "every species of debauchery and loose indulgence." In politics there was gross abuse of President Washington, coupled with praise of Aaron Burr. Of course, conditions were worse in the new settlements in the wilderness beyond the Alleghenies before civil law was fully established and firmly administered, and where religion had not been able promptly to build churches and inaugurate regular services. Cleveland was for some time, we are told, without a sanctuary and the people hardly knew any difference between Sunday and other days. In many cases life sank to shocking depths. To the destitute sections of Ohio, Kentucky, and Tennessee Bishop Asbury made many toilsome journeys, holding services, establishing class-meetings, distributing Bibles and other literature and furnishing preachers, as rapidly as possible, to ride long circuits and to supply deterrent influences to bolster the inability of the civil administration. Christian teaching and the example of Christian families redeemed such elements from barbarity. They were poor, they lived in primitive style, they were inured to privation; but they were saved

by the church, and no man did more among Methodists than Francis Asbury. If Methodists did more than other churches it was because their system of itinerancy and circuits of many appointments made it possible for them to cover more ground with gospel influences.

Bishop Asbury was always a staunch friend of law and order, not only in church, but also in state. Maintenance of the law of the land was of no less concern to him than strict observance of the law of God, which embraces good morals. As he went constantly from city to city, town to town and settlement to settlement, calling men and women to repentance, he was an influential advocate of loyalty to civil government, and of the highest duty and privilege of a patriot. That man is the best patriot who is the best citizen, and the best citizen is he who breaks neither the laws of God nor the laws of man. What he did the itinerants as a body also did; they were always friends of the government and upheld the supremacy of law. Their appeals to the vicious, disorderly class were particularly successful. As converts they ceased to do evil and learned to do good, becoming valuable citizens where they had been scourges of society. A well-wisher once said to the Bishop it was unfortunate that so many drunken, disorderly, and vicious persons were attracted by Methodism, intimating that they lowered its social status. But the quick reply was that it is the glory of the gospel that it reaches and lifts the lowest and most unworthy, for Christ came expressly to call sinners to repentance.

The value of religion as a reformatory power cannot be overestimated. Wickedness and vice not only vitiate character, but reduce the industrial, productive, and provident power of the individual. America had more than usual of this undesirable class when peace was declared, for war has a disastrous effect upon morals. Asbury rejoiced to find on his first visit to Maryland so many converts from among the wicked and lawless and recognized it as the Lord's work. From the beginning Methodism not only required its ministers to be total abstainers from intoxicating drinks, when abstinence was the exception and not the rule, but also forbade them to hold slaves. Its members were exhorted to keep themselves free from complicity in the manufacture and sale

of alcoholic liquors, as well as from the use of them as a beverage. Moreover, the Discipline enjoined ministers and members alike not to contract debts where there was no prospect that they could be paid, and lapses from honesty in dealings with one another were punishable by expulsion, if not made right. Such contributions to the sobriety and sound morals of society were of distinct value to the state, since an immoral electorate must endanger the soundness and perpetuity of the state.

The lawless class was particularly large in the wilderness into which settlers began to stream at the end of the Indian war—Ohio, Indiana, Illinois, Tennessee, and Kentucky. Asbury found families as ignorant and uncivilized almost as the Indians. The preachers did not neglect this class, and led the parents to seek better things for themselves and their children, winning many from a kind of barbarism to decent and orderly life. Without the influence of the churches these new states would have lagged in the march of civilization.

Not only were good morals and law and order required of converts, and cultivated among members by the efficient system of supervision of their conduct in the weekly class-meeting, but increase of intelligence was inculcated. Every family should have a Bible and read and study it, and to the Bible were added the hymn book, the Discipline, and other uplifting literature. The children must learn to read and write, and so education became the settled policy of the church, and the Bishop frequently preached educational sermons and he, assisted by Bishop Coke, founded and supported Cokesbury College at Abingdon, Md., and he also established a number of academies or institutes in other States and planned for a series of primary schools to educate the children, especially of the poor. Then, too, in 1786, he began to establish Sunday schools for the training of children in the fundamentals and in Bible knowledge.

Moreover, in the days when the daily and weekly press was in its infancy and its circulation confined largely to the cities and towns, and intercommunication by letter was slow and costly, it is difficult to measure the value of the periodical visitation by an intelligent, observant citizen like Asbury to the homes of the rich

and poor alike in all parts of the expanding republic. In the conversations held around the family table how natural it was that questions should be asked of the guest: "What news do you bring from Washington?" "What do you think of President Jefferson's plan of the Louisiana purchase?" "Will it cost too much for our new nation to pay?" "Do we need any more territory?" "And what does he mean by sending the Merriwether-Clark expedition to the Pacific coast—more territory?" "Is it true that General Jackson after driving the British troops out of Pensacola has gone suddenly to New Orleans?" "Is Nicholas Snethen still chaplain of Congress?" "Is that the proper work of a preacher?" And the replies would be backed with reasons and would be convincing and illuminating. Attacks on the President and other statesmen were unrestrained and virulent in those days and a visitor who could speak with confidence, and who could cast light on certain policies of Congress, would be welcome. Much that would be helpful could also be mentioned, at least as illustrations, in sermons, and so the Bishop on continuous journeys and the preachers on extended circuits could greatly add to the stock of useful information of their hosts.

The questions involved in government acts, as President Adams' "midnight judges," Jefferson's partisan appointments and demoralization of the public service, had a moral bearing, and visiting ministers would be sure to discern between the right and wrong side, whatever might be their own party predilections.

The church has its ideals which men of affairs may consider impractical, still the ideals of to-day may guide to actual accomplishments in the future. In any event it was a great thing for the developing republic to have a distinguished man, known through the length and breadth of the land, to set forth daily in sermon and lecture and conversation in every part of its domain the principles of right thinking and right doing. And to increase the number of the righteous is a great service, for they make the most valuable citizens. Perhaps no man was better and more widely known than Francis Asbury. People talked about him, were curious to see and hear him and thought of him as a hero, a wonderful man. He mentions preaching in Washington, where many

came to hear "the man who rambles through the United States." Governors, members of Congress, generals, judges, lawyers, doctors, men of learning, influence, and wealth, as well as the common people, knew him and welcomed him to their homes and were glad to talk with him and hear him preach. U. S. Senator Bassett, of Delaware, shy at first of the severe-looking itinerant in black, became his fast friend. We have lived and labored so long, Asbury writes, that we are "a spectacle to men," and though we say but little, "the people want to see us."

He neglected no class of society. The preachers are instructed, he writes, to hold service among the soldiers, and he himself did so at every opportunity. In his last years, amid his increasing infirmities, he mentions preaching to the Union volunteers by request. He visited prisons and talked and prayed with the condemned. At one service the soldiers were talking and dancing about the door, but the next night they were quiet and subdued. In Ohio, in 1810, Colonel Putnam, son of the General of Revolutionary fame, invited him to the house of Waldo, grandson of the old chief, and there he spent a very interesting evening with several Revolutionary officers, who had moved there from Massachusetts. In Georgetown, Del., he spoke in the courthouse to judges and counselors. Governor Bassett and wife rode forty miles to meet him, in his advanced years, at Barratt's Chapel, and Dr. Edward White, son of Thomas White, insisted on entertaining him, on the occasion, saying his parents thought more of him than of "any man on earth," showing that he made fast friends among the distinguished as among the common people and had a wide and strong influence.

Theodore Roosevelt, in an address when he was President of the United States, at the American University, Washington, spoke of Methodism as "indissolubly interwoven with the history of our country." He continued: "It entered on its period of rapid growth just about the time of Washington's first Presidency. Its essential democracy, its fiery and restless energy of spirit, and the wide play it gave to individual initiative, all tended to make it peculiarly congenial to a hardy and virile folk, democratic to the core, prizing individual independence above all earthly posses-

sions and engaged in the rough and stern work of conquering a continent. . . . The whole country is under a debt of gratitude to the Methodist circuit-riders, the Methodist pioneer preachers, whose movement westward kept pace with the movement of the frontier, who shared all the hardships in the life of the frontiersman, while at the same time ministering to that frontiersman's spiritual needs and seeing that his pressing material cares and the hard and grinding poverty of his life did not wholly extinguish the divine fire within his soul."

President Harding recognized the need in the world of "the restoration of the soul of religious devotion" and "individual consecration" to the religious ideal which finds it "able to give something that neither patriotism nor civic virtue can ever afford." These tributes of men eminent in the national life show that Christianity is fundamental to the life of the republic.

It is said by historians that England in the eighteenth century sank to a lower condition in morals and political life than it had reached since the Protestant Reformation was established and that the Puritan standards which Cromwell had set up were lowered by the influence of the governments of Charles II and the two Georges, in reaction against what was called the "sour-faced hypocricies," the antagonism to Christmas merry-making, and to innocent enjoyments of the Cromwell epoch. This reaction well nigh submerged the Christian religion, so extreme was it for a century or so. The inference is that government reflects more or less popular conditions. Out of the Wesleyan revival came the Victorian régime, the purest and best England had known, and it also was England's best defense against the excesses of the French Revolution and the end-of-the-century outbreak of infidelity in France and Germany.

It follows that when the church is at its best, when its spiritual life is purest, and its example most consistent with its profession, its influence on people and rulers is greatest and most salutary. And under no form of government is this influence so great and direct as in a republic like our own. An illustration thrusts itself directly on our attention in the anti-slavery issue. Secession in the South followed close on the heels of church agita-

tion of the wrongfulness of holding human beings as slaves, and the growing demand for emancipation. In the days before the moral aspect of slavery had awakened the church the buying and selling of men was simply a commercial transaction in which New York and New England could participate without a disturbed conscience. Where slavery was established and was profitable, as in the South, it continued under a quiescent or acquiescent conscience, because emancipation seemed to involve an enormous loss in the overturn of economic conditions. The division of the Methodist Episcopal Church, as well as of other churches, was inevitable when the aroused conscience of the Northern section was met by the determined opposition of the Southern section. Statesmen, like Henry Clay, shuddered with fear of what this division portended in the near future—division of States and the terrible civil war.

If the conscience of the church in the non-slave-holding States had not been quickened by evidences of the evils of slavery and of its threatened invasion of free States and by the revolting aspects of the pursuit of fugitive slaves in free territory, the civil convulsion would, of course, have been delayed for a season, but only for a season. It was inevitable.

The church, by common consent, is the institution whose business it is to stir, to quicken, to instruct, to buttress the conscience of the people. It is always, therefore, wherever it is alive, the moral leader of the nation. John the Baptist instructed the awakened publicans to exact no more than was due, and the anxious soldiers to do no violence and be content with their hire, and wicked Herod that it was not right for him to take his brother's wife. Christ set forth ideals which not even his church, after the lapse of twenty centuries, has fully met. Martin Luther braved Pope and King in setting forth the moral wrongs in the sale of indulgences and became a more powerful leader than the Pope himself. John Wesley's spiritual ideals carried with them great principles, and aroused a nation. Francis Asbury bore personal testimony against the evils of slavery, the making, buying, selling, and use of intoxicants; and preached the doctrine that salvation by faith required repentance for and abandonment of all known sin and

also that sanctification, or perfection in love, is possible and desirable in the present life, an experience which he was sure he possessed. He proclaimed all these things and urged them upon the preachers as their personal privilege to possess and their duty to preach.

It was not strange, therefore, that Asbury and his host bore testimony against slavery, with other Christian churches, against drunkenness and that which creates it; against war as a curse, against violation of the sanctity of marriage and of the family, against dueling, the lottery, gambling, fighting, and other evils, and most of these things which were tolerated by public sentiment in those times are under the ban of the law, government following at somewhat long range the leading of the church.

There can be no question as to the value of the contribution to national integrity, perpetuity, and prosperity, of those who by precept and example stand for justice, right thinking, right doing, right living. If monuments are appropriate for generals and admirals and great fighters who bring back peace, why not much more appropriate for leaders like Francis Asbury, who labor to make peace permanent by inculcating the principles of justice and righteousness, which never yet created a war?

[NOTE.—The foregoing article will be included in a book by Doctor Carroll, soon to be published by The Methodist Book Concern, entitled *Francis Asbury in the Making of American Methodism*.]

AN IGNORED HISTORICAL CHARACTER[1]

A New-England book says, in a tone which, if it smacks somewhat of sectarian partiality, has also somewhat of generous indignation: "That here is a man who ordained and sent forth more clergymen than any other prelate in the history of the modern church, and, it is not improbable, more than any one in any other age of Christianity; whose diocese was coëxtensive with the Republic; who traveled more in his ministerial labors than either Wesley or Whitefield, if we except the Atlantic voyages of the latter; who was the first Protestant bishop that ever trod the soil of the nation, if we except one or two transient visits of forgotten Moravian Brethren; who, with his laborious preachers, laid the moral foundations of most of our Western States, and who was really the American founder of the system of religious faith which may now be justly pronounced the predominant, if not the popular religion of the country, from the Aroostook to California; in fine, the most important ecclesiastical personage in the American annals: and yet his name has never been mentioned, if indeed, it has been known by a single writer of American history."[2]

This man was *Francis Asbury*—a name known and revered by millions of the American people, but quite as little recognized beyond the limits of Methodism, as our authority affirms. We have been much interested in reading a memoir of him, from the pen of Rev. Dr. Strickland, of this city, and are in a mood to say something for the ignored veteran. It is inevitable that he must, sooner or later, be recognized among our national men of the Revolutionary epoch; for, what is history without a regard to the religious doings and errors of a people? Francis Asbury will be recognized—if not as his followers claim, as "the chief ecclesiastical personage" of our history—yet as one among the chief, and a

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[1] This article was published anonymously in The Knickerbocker New York Magazine, January, 1859. It was evidently written for the purpose of giving the outside world a more intimate vision of Methodism. There are some reasons for believing that the author was that great Methodist historian, Abel Stevens.

[2] *Memorials of the Introduction of Methodism into New England.*

man not only extraordinary in American annals, but in the records of the religious world.

We have little interest in matters ecclesiastical, and are inclined to be heretical enough about them to deserve to have been burned at an *auto-da-fé,* a few hundred years ago, but we admire this old Methodist Bishop; he is an exceedingly interesting character—a study for the historian. And then, this matter called Methodism has certainly become a curious fact in modern history. Southey, years ago, when it was far less important, deemed it a befitting task to write its history, and Coleridge wrote astute notes on Southey's pages, and declared that when too sick or too ennuyed, in spite of brandy and opium, to read anything else, he could pore over the wonderful story. Commanding the masses of the English people more than any other sect, and preaching the theology and using the liturgy of the National Church; possessing, in fine, every thing essential to the latter except its prelacy—shrewd prophets begin already to hint the possibility of its superseding, among the people, the Establishment itself, especially if Mackintosh and Buckle's prediction, that the connection of Church and State in England cannot survive the present century, should be found true. And now that the House of Commons has voted against the Church Rates, and the hooked nose of Rothschild threatens to upset the Bench of Bishops, the prediction seems rather proximately threatening. We all know something about Methodism in this country, but not much accurately; we see its chapels in every village, we hear incessantly of its doings in our large cities, and meet its "Itinerants," with horse and saddle-bags, along the farthest frontiers; one of our most enlightened statesmen (Everett) tells us that no people in the nation are more active in education; its "Book Concern," in our city, the largest and richest religious publishing house, we are told, on the earth, informs us, from year to year, of the annual numerical increase of the denomination—its million and a half (1,762,332) of actual communicants (North and South) in the United States alone—its increase of a hundred and eighty-six thousand the present year—a single year's gain larger than the whole membership of its elder sister, the Protestant Episcopal Church, and of several other com-

manding religious bodies. Methodism, then, is an important fact —a national fact, and, for good or evil, such a fact as the historian cannot hereafter ignore. And Francis Asbury must be, in history, the representative man of American Methodism.

John Wesley was traversing Ireland, some time in the last half of the last century, preaching daily on hillsides and in market-places. He found, in the west of the island, several villages of Germans, who had escaped from the Palatinate on the Rhine, during the wars of Louis XIV. He describes them as in a deplorable condition, without a clergyman or a chapel—"drunkards, swearers, and Sabbath-breakers." Such were the characters that the great Methodist always sought out—it was facing the devil in his citadel. Wesley visited them often, and sent his "itinerants" among them; in a few years they were thoroughly reformed; they built Methodist churches in their settlements, and he asserts that four such villages as theirs could not be found anywhere else in the three kingdoms—there was no more profanity, nor Sabbath-breaking, no ale-house even, to be found among them.

In the course of a few more years word came to him that Methodism was organized in New York City, and that the first Wesleyan chapel in the New World (the first that bore his name in all the world) was going up. It was "Old John Street Church," well known to our citizens—and, latterly, in affairs of the "law" as well as of the Gospel. A little immigrant corps of the Palatine Irish, with a "local preacher," who had been "converted," among them, under Wesley's preaching, had laid there the foundations of the sect which to-day covers most of the continent. Wesley called, in his "Conference," for volunteer preachers for America, and two were sent. At the "Conference" of 1771, Francis Asbury, then but twenty-six years old, offered himself for the distant field. Before the year had ended he was "itinerating" through the middle Colonies, and had already become the virtual ecclesiastical head of the new denomination. They were but six hundred strong when he arrived; in about a year and a half they were reported, in the first "regular American Conference," at one thousand one hundred and sixty members and ten preachers; in five years after his arrival, they were four thousand nine hundred and twenty-one, and

twenty-four preachers; in ten years, eight thousand five hundred, and forty-two preachers; in twenty years, more than seventy-six thousand, and two hundred and fifty preachers; in thirty years, they were nearly eighty-seven thousand (with a gain for the preceding year of nearly fourteen thousand), and more than three hundred and fifty preachers. Methodism had struck its roots into all the States and territories, and when the veteran Bishop fell, in 1816, it was victoriously at the head of nine "Annual Conferences," extending from Nova Scotia to the Mexican Gulf, from Bangor to the farthest western settlement, with a thoroughly organized host of more than two hundred and fourteen thousand communicants, and nearly seven hundred itinerant, and some two thousand local preachers.

No reader of Doctor Strickland's volume can doubt that Francis Asbury was the paramount hero of this great religious movement. He, following the methods of Wesley, founded and extended over the continent its ecclesiastical system. From the year of his arrival till the year of his death, he was almost ubiquitous in the land; were it not that his Journals give us an exact itinerary of his travels, they would absolutely be incredible. Each year he was in the opposite extremities of the country. Never were men put under a severer military regimen than he maintained over his "Itinerants." During nearly half a century he kept them driving to and fro over the country, like an army fighting in detachments, in every direction. He remained unmarried through life, that he might be untrammeled in his work. He never had a local home in America. His salary was but sixty-four dollars per annum, besides traveling expenses; and out of this he contributed toward the support of his poor preachers. He often drained his purse for them, and at one time we read of his selling his cloak, and at another his watch, that he might help them. He founded the "Methodist Book Concern"; he was the chief founder of the first Methodist College, and when it was destroyed by fire, he labored and begged till he could erect another, and when this was consumed in like manner, he projected that scheme of Methodist Academies which now comprises in the United States no less than one hundred and thirteen institutions, some of them among

the most commanding academic edifices of the nation. He was the first, also, who must be credited with introducing the Sunday school into America.[3]

If he was not the first Protestant Bishop in America, he was, at least, the first Protestant ordained to that office in our own country. Dr. Thomas Coke, a "Presbyter" of the Church of England, was ordained by Wesley to the episcopal office, and sent by him to America to ordain to the same office Francis Asbury. On the twenty-seventh day of December, 1784, he was consecrated Bishop, in the city of Baltimore. Hitherto the Methodists had depended upon the Episcopal clergy of the country for the sacraments of baptism and the Eucharist, but as the Revolution had dissolved the Anglican Church, and as most of its clergy had left the country, the Methodists were deprived of these "ordinances"; they applied to Wesley for relief; he had applied in vain to the Bishop of London for the ordination of some of his preachers, that they might be able to administer the sacraments without violence to the usages of the church. He declared, in his letter to the American Methodists, that he was thus compelled to use what he deemed, in such a case of necessity, his right, as a "Presbyter," to ordain a "superintendent," or Bishop, for America, who could ordain their preachers and provide them the sacraments. American Methodism was in this manner organized as an Episcopal Church, some years prior to the reorganization of the remnants of the Anglican Church in this country; and the ordination of its Bishops preceded that of the present Protestant Episcopal Church of the United States. These are the historical facts; we give them only as such: as to the controversy between the denominations respecting the "Apostolic succession," we claim no skill in that; it is clear enough that Wesley could not pretend to the "succession" in the technical sense of the phrase; he even went so far as to assert that he considered it "a fable which no man ever did, and no one ever could prove to be any thing else." In his letter to the Americans, respecting his ordination of Coke, and through him, of Asbury, he assumes, on the authority of Lord King's "Primitive

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[3] In 1786, five years before any other person moved in this matter, he organized a school in Hanover County, Virginia. Strickland's *Life of Asbury*, Chap. XI.

Church," that he had the right, in such an exigency, to ordain a bishop, by ancient precedent.

But we are venturing upon dangerous ground; it is sufficient to report that such are the historical facts respecting the episcopal ordination of Francis Asbury, and the episcopal pretensions of American Methodists.

The new Bishop, whether legitimate or illegitimate, went to work more energetically than ever, and for the remainder of his life traveled mostly on horseback, at the rate of the circumference of the globe every four years. His salary was still sixty-four dollars per annum, and his traveling expenses. He ordained his preachers from Maine to Georgia. His presiding mind swayed his Conferences, and gave organic symmetry and prominence to the rising denomination. He preached nearly every day, and usually several times a day. He planned his "appointments" a half-year beforehand, from the Gulf to the Saint Lawrence, usually passing twice a year over the whole length of the country, and he was expected without fear of disappointment (for he was as precise as Wellington), in the towns and villages on his route. He rode on horseback, till he was too infirm to travel so any more, and then took to his "wagon," a vehicle which, beyond question, has traveled more extensively than any other ever seen in the New World; its fragments are still kept by Methodists, as sacred relics, and possibly may in some coming age be worshiped as heartily as Saint Veronica's pocket-handkerchief in Saint Peter's. He sent his preachers across the Alleghenies, and kept them in the very van of the westward march of emigration. The first "ordination" in the Valley of the Mississippi was performed by his hands, and it is a grave question, what would have been the moral development (bad as it is alleged to have been) of the mighty States throughout that imperial domain, had it not been for the brave "itinerant" corps of Asbury, which carried and expounded the Bible among its log cabins at a time in our national history when it was absolutely impossible for the American churches to send thither regular or educated clergymen, in any proportion to the growth of its population. If what is called the "Methodist Itinerancy" has done any important service for the moral salvation of

that vast region, now the theater of our noblest States, the credit is due, in great measure, to the unparalleled energy of Francis Asbury. He not only pointed his preachers thither, but led the way. No records of American frontier adventure show greater endurance or courage than the accounts in Dr. Strickland's book of Asbury's travels beyond the mountains. Armed hunters, twenty-five or fifty in number, used to escort him from point to point, to protect him from the Indians, and great were the gatherings and grand the jubilees wherever he appeared.

His marked characteristics were few, but remarkably strong. They are not painted, in our conception of his character, but sculptured. He was altogether a wonderful man. Born in lowly circumstances, called early to the ministry, and when in it burdened with labors truly amazing, he had but little opportunity for mental cultivation. Yet he acquired a knowledge of Latin, Greek, and Hebrew; and consulted them in studying the sacred text. His well-worn Hebrew and Greek Bibles were his inseparable companions. He was also singularly familiar with history, especially ecclesiastical history. Church polity, in all its varieties, ancient and modern, he studied thoroughly, and referred to constantly. In mental and moral science he was more than a mere reader. He possessed an almost intuitive discernment of character, and was notable as a physiognomist. He frequently surprised a whole "Conference" by stating the characters of candidates whom he had never seen before. His piercing glance was the terror of pretenders and ministerial coxcombs—and some such, it seems, were occasionally found among even the iron-nerved men of the early Methodist itinerary. If the classical motto is true, *Perseverantia vincit omnia*, he was capable of greatness in any department of human ambition, for his master trait was a firmness of purpose which no hostility could shake, and no allurement seduce. When once he entered on his immense labors in America, his destiny was fixed. His indomitable energy bore him onward through journeys long and perilous, labors arduous and incessant, privations and vexations which none of his European coadjutors knew, and this, not during a brief interval of youthful zeal, or of circumstances auspicious to an ardent ambition, but through all

possible discouragements, and through the infirmities of age, when it was necessary to assist him to and from his carriage, and when he could no longer stand, but sat in the pulpit—till, in fine, he dropped exhausted into the grave. He was eminently a man of one work, and in that work he was inspired by a quenchless zeal which allowed no leisure for any other consideration. It drew him away from his native home, and permitted no return. It induced him to forego the felicities of domestic life, and to pass through a long career without a resting-place. Whether legitimately a Bishop or not, he was a noble example of what a Bishop ought to be; and he is said to have possessed all the personal dignity of the episcopal office, while declining its usual honors and exemptions. While he directed, with inflexible authority, the ministerial hosts of his great diocese, he transcended the meanest of them in sufferings, labors, and journeyings. Fifty-five years he was a preacher; forty-five of them he spent on our continent. It is estimated that he sat in two hundred and twenty-four Annual Conferences and ordained about four thousand ministers.

The Bishop is represented by Doctor Strickland as a good patriot at the breaking out of the Revolution. He said, in reference to Wesley's opposition to the Revolution, that if the great English Methodist were in America and saw the actual state of things here, he would doubtless take side with the patriots. Wesley proved the intimation true, by asserting, in his letter respecting the ordination of the American Bishops, that the Revolution had shown itself a "providential" fact, and that the American States should not again bear "entangling" relations to England. Bancroft pays some fine compliments to Wesley, but needs an important emendation on this subject, in his last volume. He places Wesley by the side of Johnson in his hostility to the American cause. So far the historian is correct: but Wesley's far-reaching vision soon pierced through the fog of the times—he early became convinced that the Americans had the right of the controversy, and would have its advantage in the result, and a letter addressed by him to Lord North has been discovered in the government archives and published, showing a decided hostility to the policy of the crown, and a generous sympathy with the Americans. Asbury

and his Episcopal colleague were personal friends of Washington. They visited him at Mount Vernon, and the Methodist Church was the first of the religious bodies of the country to present to him formal congratulations on the settlement of the government and his election to the Presidency. Asbury presented him, in behalf of the Methodists, an address in New York City, to which he read a reply. Both documents are given in Doctor Strickland's book. One of the longest and strongest passages in Asbury's "Journals" is a notice of Washington's death; and it is evidently the utterance of his heart.

We have said that his labors and sufferings were unequaled by those of his great transatlantic coadjutors. He traveled about six thousand miles a year, which exceeded the journeyings of Wesley himself. Wesley's field was much less extended, and much more comfortable in every respect. He was in his own country; had the best facilities of the age for traveling; and moved through a nation supplied with all the conveniences of life. Asbury was a foreigner, and lived among us at a period of profound antipathy toward his native land; but when most others fled from the field, he remained. The country was new and vast, yet he traveled over its length and breadth, now through its older settlements, and then along its frontier lines, climbing mountains, fording streams, sleeping under the trees of the forest, or finding shelter for his wearied frame in log cabins.

Whitefield, though he traveled over the same continent, confined himself to its Atlantic cities, where every convenience was lavishly afforded him. Asbury pushed his course to the remotest frontier, traveling frequently with the emigrating caravan for protection from the savage, and thanking God for the coarse fare which was afforded him in the hut of the back-woodsman. Whitefield's theological opinions agreed with the sentiments of the dominant churches, and conciliated their favor. Asbury's were opposed by them as among the worst forms of heresy, for he was a stout Arminian. Methodism had commenced before his arrival on our continent, and no doubt would have prospered more or less, but to his energy must be ascribed its wonderful progress. Spread by his exertions, no barrier could stand before it; it broke out on

the right and on the left; his incessant preaching and ceaseless traveling, now in the North and then in the South, now in the East and then in the West, gave it almost an omnipresent and simultaneous action through all the States.

We are not disposed to turn preacher, here in the presence of old Knick, but may we not affirm that if "all bishops and other clergy" were of like character with this old hero, the world would witness a stirring spectacle? With a ministry of such spirits the Christianization of the race would be the work of but one or two generations. Such a ministry, warring with the mighty agencies of evil in our world, would present the sublime scene of Milton's battle of the angels. Ho! ye bishops, legitimate or illegitimate; ye high-priests and low-priests, work like this man, if ye would demonstrate both your offices and the Christian religion before the eyes of all men! Come out among us, the people; turn our western stumps into pulpits, our log cabins into sanctuaries, our city lanes and alleys into cathedral aisles, our garrets and cellars of poverty into oratories; come with your surplices and bands, or without them: but come! Christianity, if it cannot perish in its splendid temples, can at least repose there asleep, like the effigies of old knights and prelates in the medieval cathedrals, but it can and will live—live invincibly, if brought out to the homes and hearts of the common people, in such labors as those of this veteran Methodist.

SHALL PARAGRAPH 280 BE RETAINED?

Frank Neff

Kansas City, Kan.

With the near approach of another General Conference session there are many questions of varying importance being discussed throughout the church. Among these there is one that is no stranger, as it has been before the church for many years, and is sure to attract a good deal of attention in the next few months.

The editor of the Methodist Review has very graciously given the writer the privilege of presenting an argument for the retention of Paragraph 280 by the General Conference of 1924, reaffirming our attitude of over fifty years against all amusements that tend to destroy the spiritual life. In order that the argument may be made as clear and concise as possible it will take the form of some questions, with an answer in each case.

I. Why was such a paragraph inserted in the Discipline?

Apparently because the General Rule concerning "diversions" was not accomplishing all that it should have accomplished, and some vigorous reenforcement was necessary in order to restrain the rising tide of worldliness that followed the Civil War. The General Conference of 1872 was over a half century nearer the origin of the General Rule than we are to-day, yet that body found the rule insufficient, and with laymen for the first time present and voting, the General Rule was reenforced as we have it today, with the hope of preventing our people from indulging in those "diversions" that time had clearly proven "could not be taken in the name of the Lord Jesus," and, moreover, the same test of time had proven that the experiment of leaving the interpretation of the General Rule to the individual had turned out rather disastrously, as it always will with young Christians, or with those not firmly established in the deep things of the faith.

And it is worthy of note that not only did the laymen help to write this into the Discipline, but they have also since strongly voted for its retention, as the record shows that at Saratoga, in

1916, when the last aye and no vote was taken, 235 laymen voted for the retention of the paragraph while only 146 voted for its removal.

II. How has it worked?

Not perfectly, to hear what many objectors write and say about it, and as many of its most ardent supporters willingly concede. Neither has the Volstead Act worked perfectly, as its enemies charge and its friends sadly admit. But what law-abiding citizen is willing to present the illogical argument that because a law is not perfectly kept it should be repealed? The Discipline speaks very emphatically against divorce, going so far as to say that any Methodist preacher who marries people divorced save for one cause only shall be charged with "maladministration." Certainly there are Methodist people and preachers who do not keep this wholesome law. But because some of our people and preachers fail to observe Paragraph 68 shall we solemnly ask for its repeal?

If any unkept or poorly kept law in our Discipline be one of real moral worth, would it not be far more becoming in Methodist folk to follow the course suggested by the color-bearer who had advanced more rapidly than his support, and upon being signaled, "Bring the colors back to the army," replied, "Bring the army up to the colors"?

But the writer of this article is by no means willing to concede the failure of this much discussed paragraph to anything like the extent charged by its opponents. If it be true that the paragraph is such a dead letter, why such strenuous demands for its removal by interests that, to say the very kindest thing, have never made any notable contributions, either of money, prayer, or personal effort, for the evangelization of the world along lines loved and revered by every true Methodist?

On the positive side, the writer believes that this paragraph has been the most powerful deterrent force on the question of improper amusements that is to be found in the written laws of any great religious organization, and eternity alone will reveal how many struggling souls have been helped by the fact that the strongest single Protestant force in Christendom still dares to take an open and unequivocal stand against certain forms of worldli-

ness that have always wrought such havoc in the spiritual life of the people.

III. Who wants the paragraph removed?

First of all, some of the very best people of Methodism, and many who are leaders in the church. But even the best people are sometimes mistaken, for doubtless many who read these lines will recall having heard or read vigorous and forceful sermons proving "the divine right of slavery," while we are only a few years removed from that famous episcopal effort to "reform" the saloon by tucking it under the wing of the church, and we are even yet closer to that notable utterance of a high-minded statesman, "We are too proud to fight!"

However, many good people ask for the removal of the paragraph, and there be many, yet the stubborn fact remains that some of the most persistent and powerful demands for "removal" come from outside forces, forces that have never had, do not now have, and never will have a single spiritual interest in common with the historic, warm-hearted, evangelistic, holy-living appeal of Wesleyan Methodism.

Is this statement simply to "muddy the waters," or is it capable of proof? Lest there be a charge of misrepresentation, or the mere use of words to cover up the issue, the definite fact is here submitted that the National Association of Dancing Masters, the National Theater Owners' Association, the National Actors' Equity Association, and a number of other associations connected with the dancing or theatrical profession, have officially petitioned the General Conference of the Methodist Episcopal Church to remove the offending paragraph.

These matters were formally presented to a sub-committee of the General Committee on The State of the Church at Des Moines, they were broadcast by the Associated Press, and, no doubt, will be repeated next year at Springfield. The writer was chairman of that sub-committee and knows officially of these facts, and surely is within the bounds of a proper courtesy when he asks, in all seriousness, "What next?"

IV. Who wants the paragraph retained?

In the first place, it is clearly evident that a majority in every

General Conference where its removal has been attempted desired its retention, this despite the fact that those favoring removal had some of the ablest leadership that the church possessed. In 1908 the effort was made to declare the paragraph unconstitutional, but this failed. In 1912 and 1916, under the leadership of a giant, mentally and physically, the General Conference refused, by a majority of about 70, to make any change. In 1920, still under able leadership, the advocates of removal were hopelessly outvoted, for, spurred to decisive action by outside interference and a widespread knowledge of the havoc being wrought within by the loose ideas of amusement following the World War, the advocates of retention smothered the removalists by the overwhelming vote of 469 to 212, a staggering majority of 257, or more than two to one.

There must be some decisive reason for this continued attitude, though we may not be able to agree on just what are all its causes. But one thing seems certain. In recording so emphatic a vote the delegates at least were expressing the convictions of those most concerned, namely, the young people of our Epworth Leagues and other organizations where young folks have banded themselves together for work. As far as the writer has been able to learn, after a quarter of a century of rather fruitful pastorates and some years of close observation of this subject, no Epworth League convention or institute has ever asked for the removal of the paragraph. The probabilities are that a small-sized riot would be precipitated if any one dared introduce a "removal" resolution at any one of these live-wire institutes!

Neither is there record of any Deaconess or Missionary Training School, Student Volunteer, or Life Service group petitioning for the removal of the paragraph, a silence most eloquently echoed by the leaders of every evangelistic campaign, by every school or association for the training of soul-winners, by every agency set forth especially for the winning of souls, by every missionary in the field, or by any group or organization for the deepening of the spiritual life. In fact, the writer has never heard of an evangelist, a successful soul-winner, or one who testifies to the possession of a Spirit-filled life, asking for the removal of the paragraph, though there may be some.

"The absence of request for 'removal,'" says some one, "is not an argument for retention!" Perhaps so, but in this case, as in many others, "silence" means "consent." For the present order, and considering the life aspirations of the groups named, it should not be very difficult for any one to see where the church can do the most good by retaining its present unequivocal attitude upon the subject of amusements.

V. Why should the paragraph be retained?

It should be retained because there is a deep-seated and determined purpose on the part of the church that it be retained, as has been demonstrated time and again by the refusal of several General Conferences to make any change, apparently with the feeling that even though the paragraph has some expressions that sound queer, yet it is a fundamental protest and safeguard against a worldly spirit that has no place in the life of Christian people.

For years there has been vigorous outside agitation of the question, just preceding the sessions of the General Conference, with free expression of the opinion that the offending paragraph will be removed this time, surely. But in every case, when the delegates voted, they refused to be stampeded, and added again their approval to the paragraph.

It should be retained because there has been no widespread inside demand for removal, the petitions to that end being so hopelessly in the minority that their influence was entirely negligible. Earlier in this article attention has been called to the fact that not a single Epworth League convention, institute, or Life Service group has ever made such a request, while the laymen themselves, who are naturally closer to such questions, have proven by their vote at General Conference that they know of no demand "back home" sufficient to cause them to vote the paragraph out of the Discipline.

It should be retained because its removal would be heralded far and wide, in blazing headlines, as a victory for the liberal element in the church, and the general tone of the announcements would be, "Methodists Throw Down Bars—Dancing Ban Removed—Followers of Wesley May Legally Trip the Toe with Others!"

It matters little that we could solemnly brand these "scare heads" as false, as they surely would be, from the standpoint of our fundamental law. However, the very fact that we had removed the "enforcement" clause would give good ground as a basis for the lurid headlines, even as there is truth in free use of the term "nullification" concerning the action of a certain governor, though he most solemnly declares that his action does not weaken the fundamental law of the land. True enough, his action does not dispose of the fundamental law of the land, but it so materially cripples the enforcement of that law that law-abiding people are aghast, while lawbreakers hold jubilee. It is a fundamental maxim of civil law that no statute or expression, however lofty and beautiful, has any force or power whatever, beyond simple moral suggestion, unless there is attached a penalty or enforcement clause.

Could any less be said of the Methodist Episcopal Church if we have however fine and beautiful a "fundamental law," namely, the General Rule, and yet have no "enforcement clause"?

Paragraph 280 is the "enforcement clause" of the General Rule on Amusements.

It should be retained because there is a growing disgust with the modern dance, even on the part of many of its sponsors, and vigorous demands are being made that there be a house cleaning within. If the institution is in such bad repute, even in the house of its friends, is it any time for a great church, that has all during its history stood for the holy life, to offer even the semblance of a compromise? Would it not be vastly more becoming in Methodism to put still higher barriers between itself and a spirit that never builds up, but universally tears down the spiritual life? With gambling so rampant, with jazz and the dance becoming more and more degrading, and the greatest amusement enterprise of the age becoming so corrupt that its frightened sponsors pay a "king's ransom" for some one with sufficient moral standing to "reform" the business and add to it a much-needed respectability, is it any time for Methodism, that most aggressive force for righteousness, both personal and general, to take any backward step?

Heroes are just plain folk, who have bravely met a great dan-

ger. Let us heroically meet every challenge of the worldly spirit that would tear down what we have been building up, and let us take even a bolder stand against every device that would weaken the power of our attack upon every form of evil that comes against us.

It should be retained because its removal would bring dismay to multitudes not only among the best workers of Methodism, but also to many in other denominations, where a strong fight is being waged against the demoralization caused by the modern craze for amusement. It casts no reflection upon other denominations to say that Methodism has been a pace-maker in many things. Throughout her history this has been true of evangelism and the holy life, while in more recent years the daring of the Centenary movement has stirred the religious world to activities not dreamed of before. The same is true regarding the question of worldly amusements. Methodism has always taken the lead against every form of sensual pleasure that is inimical to the highest type of Christian life. While John Wesley did not formulate Paragraph 280, or anything like it, yet he would no more have tolerated participation in the sensual dance, as now indulged, or in the gambling methods of present-day card-playing, or in the suggestiveness and indecency of much of the "realism" of the modern theater than he would have recommended Robert Ingersoll's works as a textbook for Methodist class leaders.

A backward step on our part would tend to discourage many who are now encouraged by the fact that this great church dares take the lead in fighting these evils that have wrought such havoc, and yet seem to have such a hold on the human heart that even great denominations either fear to speak out or are lulled to sleep by specious arguments, and maintain a silence that is disastrous and even deadly in its consequences.

May the Methodist Episcopal Church, strong and mighty as she is, never give any aid or encouragement to the enemy, and may she never take a backward step that will bring despair to those who are looking to her for leadership.

It should be retained because the universal testimony of evangelists and personal workers is that dancing, card-playing,

and theater-going are among the most difficult things that a soul-winner has to fight, and that the testimony is almost as universal that when a sinner who has been a devotee of these pleasures is soundly converted, he turns from them with utter loathing, very frequently giving a ringing testimony in opposition to them all. A genuine, old-fashioned, Holy Ghost revival brings a revolt against dancing and card-playing as surely as a released balloon leaps from an earthly restraint to the pure air of the upper reaches. The sin-bound soul that discovers God rejoices in its new-found freedom, and quickly breaks with those forces that have so long held it in bondage.

On the other hand, just as surely as a genuine conversion turns people away from these amusements, a willful indulgence in them seems to hinder a soul's spiritual progress till the Christian life becomes either a cold, lifeless formality, or is entirely abandoned. Dancing and card-playing Methodists do not attend prayer meeting and give warm-hearted testimony to their conversion and the abiding joy that comes as Christ walks and talks with them in daily life. Dancing and card-playing Methodists never testify to the Witness of the Spirit, and to the possession of a heart cleansed and made whole, in accordance with Methodist interpretation of the New Testament doctrine of holiness. Dancing and card-playing Methodists do not go out, with hungry hearts, seeking the lost, and when they find them, drop down on their knees with open Bible and open heart, point them to the "Lamb of God that taketh away the sin of the world," and pray them into His Kingdom. Dancing and card-playing Methodists seldom enter the ministry, enlist for the foreign field, become deaconesses, or take up any form of rescue work where men and women have been wrecked by sin. Shall Methodism take any backward step concerning things from which awakened souls turn with such loathing, and which, indulged, have such disastrous effect upon the spiritual life of our people?

The paragraph should be retained because there seems to be a moral and religious crisis in the world to-day, a literal "Armageddon," and Methodism should face this, as she has faced every other challenge, with an unyielding determination to make no com-

promise of any kind with a spirit that has always been, is now, and doubtless ever will be so antagonistic and destructive to a life of vital piety. In a time of serious war, that is testing to its very foundations every resource, both material and human, of a nation, there cannot be any place for pacifism. With the disastrous sweep of a scourging epidemic or plague, it is no time to relax vigilance, cease efforts for effective sanitation, or modify the most rigid quarantine. When there is sweeping over the world an unparalleled wave of faith-blighting worldliness; when men and women are being shaken to their very moral foundations and many being carried away by the false promises of the "pleasure devil," surely it is no time for Methodism either to "lift the ban" or take any action that could be so interpreted.

Rather, it is a time that demands reaffirmation of our historic attitude, and the expression of a still stronger hostility to anything and everything that would tear down or hinder the spiritual life of the people.

Repeal the paragraph, and the powers of darkness will rejoice; retain it, with all its imperfections and the difficulties of its enforcement, and we will both cheer all our fellow-workers who are fighting against the determined encroachments of a soul-wrecking worldliness and hurl a defiant challenge to the evil back of it, that, regardless of what other great religious bodies may do, Methodism still stands as the enemy of everything that would hinder and the friend of everything that would help the very weakest man or woman who is struggling to escape sin and attain purity of soul and holiness of life.

[EDITORIAL NOTE.—The above article by Doctor NEFF and the following one by Bishop HUGHES were contributed on the request of the EDITOR. Neither of them was allowed to see the other's manuscript, in order that their arguments might have a constructive character rather than that of mere debate. No further material on the Amusement Question will appear in the pages of the REVIEW before the coming General Conference. The issue is one of high importance but does not demand larger space for intelligent discussion.]

OUR MISTAKEN LEGISLATION ON AMUSEMENTS

EDWIN HOLT HUGHES
Malden, Mass.

THE writer of this article is a Puritan—in his convictions and in his habits. He has never been in any degree addicted to the questionable amusements specified in the law of the Methodist Episcopal Church. Even in that period of youth when the sense of freedom often defeats the sense of obligation, and when the prohibited pastimes make their more natural appeal, he heeded the desires of godly parents. He has never belonged to the kings, or even the humbler princes, of "syncopation." He is not sure that he could now identify by name those pasteboard cards that often become the passion of the frivolous; and he has never been a frequenter of the theater.

When he was baptized into the membership of the Methodist Episcopal Church, there was no specific rule on amusements. There lie before him now a very worn copy of the first Discipline of our church and a neatly bound copy of the Discipline of 1844. Neither volume contains any detailed list of forbidden amusements, each staying by the simple principle as given by Mr. Wesley concerning "diversions" that cannot be used "in the name of the Lord Jesus."

The specific legislation came in 1872. Evidently memorials and letters from various quarters of the church preceded the action of the General Conference. So in the issue of the Daily Christian Advocate for May 25, 1872, the following Report appears from the Committee on the State of the Church:

> NO. III. SINFUL AMUSEMENTS.
>
> Your Committee has considered a large number of memorials and petitions from members of the Church in different sections of the land, deploring the sinful amusements too often indulged in by members of the Church; also many resolutions and pastoral addresses emanating from Annual Conferences and other official bodies belonging to our own and sister denominations. Influenced by these, as well as by their own personal observations, your Committee are of opinion that there is just cause for alarm, and a necessity for General Conference action, in order

to arrest, if possible, practices which portend so much evil to the Church and to the world.

The General Rules of our Church prohibit such diversions as cannot be used in the name of the Lord Jesus; "the singing those songs or reading those books which do not tend to the knowledge and love of God." This rule is sufficiently comprehensive, but not explicit enough to meet the wants of the times.

We would therefore recommend that the chapter on imprudent conduct, Discipline, p. 128, be so amended as to read, "But in case of neglect of duty of any kind, imprudent conduct, indulging sinful tempers or words, the buying or selling, or using intoxicating liquors as a beverage, dancing, playing at games of chance, attending theaters, horse races, circuses, dancing parties, or patronizing dancing schools, or taking such other amusements as are obviously of misleading or questionable moral tendency, or disobedience to the order and discipline of the Church."

CYRUS NUTT, Secretary. DANIEL CURRY, Chairman.

On Saturday, June 1, 1872, this report came before the General Conference for action. According to the record there was little debate. Dr. Charles A. Holmes, of the Pittsburgh Conference, spoke against adoption; Rev. G. W. Hughey, of the Illinois Conference, spoke in favor of the report; Rev. J. Kiger, of the Indiana Conference, moved the previous question; and the report was adopted by a vote of 179 yeas to 75 nays. There was no roll-call. So there is no full chance to weigh, as well as number, the suffrages in the case. Thus was put into the law of Methodism a paragraph that has been the cause of constant debate and that remains to this day an occasional storm-center of discussion.

The writer, being among those who regard this legislation, in its original making and in its continuance, as a serious mistake, equaling a disaster in the life of our church, gladly avails himself of the opportunity of giving his reasons for his conviction. This he does with great respect for Daniel Curry, who probably wrote, as well as signed, the original report, and for all the successors in the advocacy of the law. He gathers his argument around the following points:

I. From several minor and yet important angles the law is UNSOUND. We do not refer now to the question of its constitutionality. Many of the best legal minds in our church regard it as wholly unconstitutional. But where a body is both legislature and supreme court, the former in making a law expresses itself as to

constitutionality, and the latter is likely to differ from itself as the legislative body only as new elections make changes in the personnel of the court! Whatever one may think of the soundness of the paragraph from the constitutional side, one must be thrown into doubt as to its soundness in far deeper respects.

1. It makes for *misproportion* in the outside judgment of our church. The law is one of the dramatic things sure to bulge before the eyes of men. Many people know little of the Methodist Episcopal Church save that it has a law against certain amusements! That one law hides our hospitals, our orphans' homes, our immigrant hostelries, our academies, our colleges, from the view of multitudes. To them we are not a church doing major works; we are rather a church giving minor prohibitions. That fact is against us in our approach to many thousands of people; and when we are compelled to explain to them that we have the law in fact, but not in effect, our beginning with them is a pitiable thing.

2. It likewise works misproportion into the *moral judgment of our young people*. There is a peculiar illustration of this in the report that founded the original legislation in 1872. It is headed "Sinful Amusements." But the word "sinful," being in the report, did not get into the law on amusements! It remained in the phrase "sinful tempers or words," but by the time it reached the amusement addition to the legal paragraph, it was changed into "misleading, or questionable moral tendency." There was a psychology that explained that unconscious change of expression. Even the General Conference of 1872 did not care to invent sins! Yet we are apt to give young people, especially, the impression that we are in that business, and that we put the indulgence in these amusements in the same moral classification with the buying, selling, or using of intoxicating liquors as a beverage! Of course, even the technical conscience could not long stand for such a legal combination as that. So in season the "liquor" was placed in a paragraph by itself; while it was provided in the paragraph dealing with "amusements" that at least two preliminary efforts should be made to convince the breaker of the law of his error and to bring him to "real humiliation."

But the moral misproportion still abides. In the end, so far

as his relation to the Methodist Episcopal Church is concerned, the circus-goer is to meet the same fate as the saloon-goer—and this in spite of the fact that the liquor business, whether buying, selling, or drinking save "in cases of extreme emergency," is definitely forbidden in the General Rules themselves. The main fact is worthy of the emphasis of repetition. *The Methodist who patronizes a circus has in the last analysis the same penalty prescribed for him as does the Methodist who patronizes a saloon!* We all feel the sense of moral misproportion in this prescription. Men have confessed to the writer that they saw the day when they would have feared less to tell an untruth than they would have feared to see a horse-race! And this is the type of moral pedagogy into which good men were led! Before we have educated our young people into the way and work of Christ, we thrust before them this dramatic legislation. It is thus unsound because it is untimely. Some of the amusements specified wholly lose their glamour with the passing of youth, and particularly with the coming of parenthood; and thus often we lose all of a life in an effort to regulate it incidentally for a few months.

3. It is unsound in its *partiality*. Including circuses, it omits prize-fights! Technically prohibiting dominoes as a "game of chance," it does not forbid betting on events that combine chance and skill! Moreover, the recent years give another illustration of this partial character of the law. It prohibits listening to spoken acting, which existed when the law was made; but it is not being interpreted as prohibiting moving-picture acting! The years have seen many of the better class of actors going into the first kind, surely forbidden; and many of the worst actors going into the second kind, not surely prohibited! But the opinion of good judges is that moving pictures are to-day doing far more harm than is the drama acted directly. Who would think of having the General Conference of 1924 pass a law forbidding attendance on moving pictures? If such a law were introduced and only those should vote for it who never went to the moving-picture shows, how many votes among the delegates could be gotten for the added legislation? We are thus in the strange position of forbidding the less harmful and of allowing the more harmful! Nor

are we able to advocate discrimination in the choice of moving picture entertainments, and utter prohibition in the matter of the old-time type of theater! If one shall take the ground that the moving picture is forbidden by our legislation, then we must affirm that the overwhelming majority of our people and vast numbers of our preachers are to-day flagrant law-breakers!

II. The second point is that the legislation is UN-PROTESTANT in its character. It is an *index expurgatorius,* not of books but of amusements. In order to get this objection more clearly, it is only necessary to try to apply the method of the law to those other parts of the General Rules that are in close company with the "diversions" sentence. Who would advocate fixing the law of usury at any specific amount of interest? Who would attempt a special paragraph setting the upper or lower price of what should be known as "costly apparel"? As for the "gold," would a fourteen-carat quality be a violation of the rule? How fine a house or how expensive a meal would constitute "needless self-indulgence"? And how much money may we save ere we break the General Rule about "laying up treasure on earth"? Shall we fix up a list of "songs" that are not permissible? And shall we follow the example of our Roman Catholic ecclesiastics and put out a list of forbidden "books"? These questions show the folly of specification as to the other portions of the General Rules. Yet we yielded to that folly in our specific law on amusements. If the specifications are the same as the General Rule, then they are not needed. If they are not the same, and if they add to the rule or subtract from it, then they are plainly unconstitutional.

The point now, however, is deeper than one of constitutionality. The Protestant position has been that in the doubtful border lines of moral action there is room for freedom; and that we get character by the exercise of judgment that uses the name of Jesus as a test and looks for guidance to the Bible and to the Holy Ghost. Since we have not been willing to define these amusements definitely as "sins" they fall within that realm where the individual conscience must be kept free from ecclesiastical pressure in order that it may be open to genuinely religious persuasion. The Methodist Episcopal Church represents the largest Protestant com-

munion in the largest Protestant land. It should keep itself true to Protestant principles and should make no *index expurgatorius,* whether of interest charges, apparel, songs, books, or amusements.

III. Beyond this, the legislation is UNSCRIPTURAL. It is the very opposite of the method of Jesus. Save in regard to the law of divorce, which had to do with the home as a fundamental institution of society, the Master dealt in general principles. It is good, for example, that he left the Sabbath law in that form. One can hardly conceive of him as arranging a list of specifications—of the things that could *not* be done on the Sabbath day! Had he put anything like our paragraph 280, dealing with "Imprudent Conduct," in the Sermon on the Mount, the whole spiritual tone would have been lowered and spiritual dignity would have departed from that section of the message. Our General Rules, for the most part, if not for the sole part, stay within the atmosphere of the New Testament. Only vast and unquestioned evils, such as slavery, intemperance, and dishonesty in matters of national revenue, are specifically named. When these rules treat of "diversions" they select a New Testament phrase as the touchstone—"the name of the Lord Jesus." That phrase runs like a blessed refrain through the books of the new dispensation. John Wesley selected it as the "rule" most likely to curb and forbid and inspire in the world of amusements. It was a sad day for the church when we departed from the wisdom of the New Testament and of John Wesley in dealing with so great a problem.

IV. This leads on to the statement that the legislation is UNSPIRITUAL. Up to 1872 we had sought to control the "diversions" of our members by spiritual means—by appeals to their moral reason, by exhortations to genuine piety, and especially by positive methods of busying them in the work of Christ. We had followed the method implied in the apostolic exhortation and affirmation, believing that the way to get our people *not* to "fulfill the lusts of the flesh" was to get them to "walk in the spirit." But the orgy of pleasure-seeking that came as a reaction after the dreadful and sober period of the Civil War frightened our legislators into the adoption of this unwise law.

No other great church in America took this panicky action. Nor has the working of the law among us in these fifty years persuaded any of our larger sister denominations that we acted with wisdom, and that they should follow our example. The original report under which the law came declares that "official bodies" of "sister denominations" had passed resolutions or given out pastoral addresses that led to our action. Yet no one of these "sister denominations" has burdened itself with the law which was urged upon us. On the contrary, the representatives of other denominations have often quoted our law to hesitating persons as an argument against joining our church. Not always, however, did they need to do any quoting; for untold thousands have gone elsewhere when by right of spiritual heritage and by the earning of their conversion they belonged to us. *The half century has not seen a single other large church in the United States adopting legislation on specific amusements.* Wise leaders elsewhere have perceived the futility of the way we pursued.

It is not possible, of course, to get at spiritual comparisons in any delicate and high-minded way. Still we may well ask ourselves whether Methodist people surpass Presbyterian folks in their piety; and, if so, whether our amusement law is in any way responsible for this superiority! One cannot avoid repeating the witticism of the late Borden P. Bowne wherein he said that the Baptists with no specific legislation on amusements did not appear to be plunging into the dives! The writer cannot recall a single assured case in a third of a century of ministry where this law has secured an actual spiritual result. On the contrary, he has seen many fine persons turn regretfully from the altars of Methodism to other altars—men and women whom in a few years we could have trained for piety and good works. We had not been willing to trust them with the Bible, and the General Rules, and the religious processes of our church life, and with the Holy Spirit. Instead we met them with a legal bludgeon in our hands, and then, as we shall later show, used it as a threat or a bogie, and never as a real instrument of law! Unless we had in other matters employed genuine spiritual methods with our preachers and people, God would have taken even deeper vengeance upon the religious life of

Methodism. In prohibiting the amusements of our members the law has done nothing for us; but the effort to win people to real piety and to service in Christ's name, being according to the program of the Lord Himself, has helped us to save many. But we could have done an incalculably larger work and have saved an incalculably larger number of young people, if we had depended strictly upon spiritual means. In the interest of genuine and vital religion we should rid ourselves of this legalistic burden. If the contrasts sometimes made between the spiritual life of old-time Methodism and the spiritual life of present Methodism be warranted, then, in the name of spirituality, let us return to the position of our forefathers as it was prior to the blunder of 1872 which led us away from the Protestant, scriptural, and spiritual program of our church.

V. If much of what has been hitherto written in this article may be questioned by good men, the final point will go without controversy: Our law on amusements as adopted in 1872 has always been UNWORKABLE. The writer has fifty years of remembered experience with the Methodist Episcopal Church, experience gotten in various sections and in several relations to that church. *Yet in the half century he has never known or heard of a single case where the detailed law on amusements has been applied and anybody has been expelled!* This is in spite of the fact that the law is not to be enforced at the option of the pastor. Perhaps others may know of a few cases of enforcement. These, however, are negligible in number. Thus it is scarcely an exaggeration to say that we have through all these years carried a law which we do not enforce in any real degree whatsoever.

It is not fair here for any of the advocates of this unused legislation to say that civil laws against gambling and the liquor traffic could be repealed on the like argument. This is not true, because both of these laws are constantly, though not always, enforced. Gambling by them is driven into hiding; while daily in all our States men are being fined and imprisoned for violation of our prohibition laws. Leaving aside the point that a comparison of gambling and liquor laws with our legislation on amusements shows the same lack of moral proportion hinted at earlier

in these pages, the point now is that our legislation is *not used at all.* For fifty years it has been in our Discipline; and for fifty years it has been, relatively and almost absolutely speaking, an unused piece of legislation! If it be said that it has had a restraining and educating value, the reply is that we should find a more consistent and sincere method than that of using an undoubted law only as an influence.

Perhaps we shall have the claim that some of our foreign missions still have special need of this legislation, inasmuch as their work deals with people as yet undeveloped in Christian conscience! We may well think that this point should be urged discreetly, lest it be more or less of a subterfuge. The judgment of inspectors of our missions would be that the case is largely cared for by the proper instruction of our converts. But if it be genuinely urged that the repeal of a law inoperative in the United States is still needed in our foreign fields, the Central Mission Conference already has large powers, and may be given still larger powers if such a course be deemed wise.

In the home land there is just now a peculiar situation that demands conscientious attention. The present period in our country's life adds a tragic force to the argument for a different method. Good citizens are affrighted by the spirit of lawlessness that prevails. Are Methodist Episcopal preachers in a good position to join in the demand for law-keeping when they themselves are custodians of a law which they never directly enforce? The following story was told the writer as representing an actual happening. A man, with Methodist forbears, was elected Mayor of one of our cities—elected by the aid of the doubtful slum vote. Duly the Methodist ministers in that city felt that the Mayor was winking at violations of the liquor laws. They went to him with their protests, reminding him vigorously of his oath of office and his sworn duty to enforce the laws. He referred them to what is now Paragraph 280 in our Discipline, and told them to see him again when they had themselves enforced the laws for which they were responsible! It is rather remarkable that this ugly fact has not oftener been hurled back at us. *The church in America that is most urgent in demanding respect for law keeps on its own statute*

books a law that is constantly violated and never enforced. From that miserable inconsistency we should in some way free ourselves, and that quickly and utterly.

But we cannot so free ourselves by retaining Paragraph 280 as legislation. Fifty years have proven beyond doubt that the law is not workable. There is indeed warrant for saying that in some cases it tempts to its own disobedience. Botanists tell us that plants often grow toward a point of slight pressure! Does young life in our church turn this fact into a parable? Surely the pressure is light enough, and this because the judgment of the church will not suffer such petty numerous trials as the enforcement of the paragraph would require. Who believes for a moment that any bishop of our church would send out word to the preachers in his Area insisting that they put into practice Paragraph 280? And who believes that, if he did issue such an insistence, the preachers would in any fair number heed the counsel? Let one try to make out definitely the form of charges that would be legally necessary, and the whole matter floats away with the lightness of its own triviality. For example, here is the form which such charges would take:

Charge: Taking such diversions as cannot be used in the name of the Lord Jesus.

Specification: John G., a member of the Methodist Episcopal Church, did, after the warnings as provided for in Paragraph 280 had been given, attend on July 12, 1923, between the hours of two and five in the afternoon, a circus.

Suppose that John G. is a fourteen-year-old boy! Or change the specification above by putting in any other of the listed amusements! Let no one say that this suggestion is unfair and trivial. It is precisely what our law calls for; and it is not now, and it never will be, a workable piece of legislation. If it be said that in its disuse it is not a lonely thing in our laws, then the answer must be: That if we have any other laws, definitely prescribed and never enforced, they should either be modified, so that they are given as items of pastoral discretion, or they should be placed among counsels rather than mandates, or they should be definitely and unequivocally repealed.

What program, then, does the writer suggest as to the amusement paragraph? The question will not be evaded.

First: Let us definitely repeal Paragraph 280 so far as it relates to specified amusements. We shall, of course, be misunderstood for a time; and some of our people will deem that the bars are down. But a flood of misunderstanding for which we are not responsible is far better than a flood of lawlessness for which we are responsible. In season, also, our true position as a church will be made known. We can immediately strengthen Paragraph 69, sections 1 and 2, on Amusements and put into our Discipline a still more passionate and tender appeal to our people with reference to their diversions.

Second: Inasmuch as we are without question having in the present period a grave excess of pleasure, doubtful and more than doubtful, let our bishops prepare a thoughtful and persuasive address to our people, summoning them to use the test of our General Rules as given by our great founder and to take only such diversions as can be used in the name of the Lord Jesus; and calling them likewise to lives of prayer and work in the same great Name.

Third: Let all our pastors enter upon a campaign of instruction with reference to the meaning and spirit of the Christian life; and upon a campaign for providing our young people with a positive recreational program.

Fourth: Let us all labor for a revival of religion throughout world-wide Methodism. The cure of our ailments is spiritual. Naught else will suffice. We end with the quotation from Saint Paul as already given. Our only real hope is to get our ministers and members to obey the apostolic injunction: "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh."

All the above is written in the sure and deep conviction that the program as outlined is best for the spiritual interest and advance of our dear church. Let us return to Protestantism! Let us return to Wesley! Let us return to Christ!

ON WITH THE DANCE[1]

A. P. HERBERT

Of the London Punch

I HAVE been to a dance; or, rather, I have been to a fashionable restaurant where dancing is done. I was not invited to a dance—there are very good reasons for that; I was invited to dinner. But many of my fellow guests have invested a lot of money in dancing. That is to say, they keep on paying dancing instructors to teach them new tricks; and the dancing instructors, who know their business, keep on inventing new tricks. As soon as they have taught everybody a new step they say it is unfashionable and invent a new one. This is all very well, but it means that, in order to keep up with them and get your money's worth out of the last trick you learned, it is necessary during its brief life of respectability to dance at every available opportunity. You dance as many nights a week as is physically possible; you dance on week-days and you dance on Sundays; you begin dancing in the afternoon and you dance during tea in the coffee rooms of expensive restaurants, whirling your precarious way through littered and abandoned tea tables; and at dinner time you leap up madly before the fish and dance like variety artistes in a highly polished arena before a crowd of complete strangers eating their food; or, as if seized with an uncontrollable craving for the dance, you fling out after the joint for one wild gallop in an outer room, from which you return, perspiring and dyspeptic, to the consumption of an ice pudding, before dashing forth to the final orgy at a picture gallery, where the walls are appropriately covered with pictures of barbaric women dressed for the hot weather.

That is what happened at this dinner. As soon as you had started a nice conversation with a lady a sort of roaring was heard without; her eyes gleamed, her nostrils quivered like a horse planning a gallop, and in the middle of one of your best sentences she simply faded away with some horrible man at the other end

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[1] From *Little Rays of Moonshine*, by A. P. Herbert, published by Alfred A. Knopf, Inc., authorized publishers.

of the table who was probably "the only man in London who can do the Double Straddle properly." This went on the whole of the meal, and it made connected conversation quite difficult. For my own part I went on eating, and when I had properly digested I went out and looked at the victims getting their money's worth.

From the door of the room where the dancing was done a confused uproar overflowed, as if several men of powerful physique were banging a number of pokers against a number of saucepans, and blowing whistles, and occasional catcalls, and now and then beating a drum and several sets of huge cymbals, and ceaselessly twanging at innumerable banjos, and at the same time singing in a foreign language, and shouting curses or exhortations or street cries, or imitating hunting calls and the cry of the hyena, or uniting suddenly in the war whoop of some pitiless Sudan tribe.

It was a really terrible noise. It hit you like the back-blast of an explosion as you entered the room. There was no distinguishable tune. It was simply an enormous noise. But there was a kind of savage rhythm about it which made one think immediately of Indians and fierce men and the native camps one used to visit at the Earl's Court Exhibition. And this was not surprising. For the musicians included one genuine Negro and three men with their faces blacked; and the noise and the rhythm were the authentic music of a Negro village in South Africa, and the words which some genius had once set to the noise were an exhortation to go to the place where the Negroes dwelt.

To judge by their movements, many of the dancers had, in fact, been there, and had carefully studied the best indigenous models. They were doing some quite extraordinary things. No two couples were doing quite the same thing for more than a few seconds so that there was endless variety of extraordinary postures. Some of them shuffled secretly along the edges of the room, their faces tense, their shoulders swaying like reeds in a light wind, their progress almost imperceptible; they did not rotate, they did not speak, but sometimes the tremor of a skirt or the slight stirring of a patent-leather shoe showed that they were indeed alive and in motion, though that motion was as the motion of a glacier, not to be measured in minutes or yards.

And some in a kind of fever rushed hither and thither among the thick crowd, avoiding disaster with marvelous dexterity; and sometimes they revolved slowly and sometimes quickly and sometimes spun giddily round for a moment like gyroscopic tops. Then they, too, would be seized with a kind of trance, or it may be with sheer shortness of breath, and hung motionless for a little in the center of the room, while the mad throng jostled and flowed about them like the leaves in autumn round a dead bird.

And some did not revolve at all, but charged straightly up and down, and some of these thrust their loves forever before them, as the Prussians thrust the villagers in the face of the enemy, and some forever navigated themselves backward like moving breakwaters to protect their darlings from the rude, precipitate seas.

Some of them kept themselves as upright as possible, swaying slightly like willows from the hips, and some of them contorted themselves into strange and angular shapes, now leaning perilously forward till they were practically lying upon their terrified partners, and now bending sideways as a man bends who has water in one ear after bathing. All of them clutched each other in a close and intimate manner, but some, as if by separation to intensify the joy of their union, or perhaps to secure greater freedom for some particular spacious maneuver, would part suddenly in the middle of the room, and, clinging distantly with their hands, execute a number of complicated sidesteps in opposite directions, or aim a series of vicious kicks at each other, after which they would reunite in a passionate embrace and gallop in a frenzy round the room, or fall into a trance, or simply fall down. If they fell down they lay still for a moment in the fearful expectation of death, as men lie who fail under a horse; and then they would creep on hands and knees to the wall through the whirling and indifferent crowd.

Watching them, you could not tell what any one couple would do next. The most placid and dignified among them might at any moment fling a leg out behind them and almost kneel in mutual adoration, and then, as if nothing unusual had happened, shuffle onward through the press; or, as though some electric mechanism had been set in motion, they would suddenly lift a foot sideways and stand on one leg. Poised pathetically, as if waiting

for the happy signal when they might put the other leg down, these men looked very sad, and I wished that the Medusa's head might be smuggled somehow into the room for their attitudes to be imperishably recorded in cold stone; it would have been a valuable addition to modern sculpture.

Upon this whirlpool I embarked with the greatest misgiving and a strange young woman clinging to my person. The noise was deafening. The four black men were now all shouting at once and playing all their instruments at once, working up to the inconceivable uproar of the finale; and all the dancers began to dance with a last desperate fury. Bodies buffeted one from behind, and while one was yet looking round in apology or anger more bodies buffeted one from the flank. It was like swimming in a choppy sea, where there is no time to get the last wave out of your mouth before the next one hits you.

Close beside us a couple fell down with a great crash. I looked at them with concern, but no one else took any notice. On with the dance! Faster and faster the black men played. I was dimly aware now that they were standing on their chairs, bellowing, and fancied the end must be near. Then we were washed into a quiet backwater, in a corner, and from here I determined never to issue until the Last Banjo should indeed sound. Here I sidled vaguely about for a long time, hoping that I looked like a man preparing for some culminating feat, a sidestep or a buzz or a double Jazz-spin or an ordinary fall down.

The noise suddenly ceased; the four black men had exploded.

"Very good exercise," my partner said.

"Quite," said I.

[Editorial Note.—The above humorous essay is a most droll caricature of the cabaret, that institution which has put the "din" into dinner and taken the "rest" out of restaurant. Yet it is hardly a burlesque—it is almost a realistic snapshot of that modern recrudescence of barbarism. The modern dance has little left in it that is æsthetic—it is chiefly athletic and acrobatic. Its inspiration comes not from Terpsichore but the spasmodic Saint Vitus. There is no danger that any really religious folks can be affected by this jumping Jazz product of the jungle.]

DID JESUS HAVE A WORLD VISION?

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THAT Christianity is essentially a missionary religion is taken for granted in this paper. It would be difficult or even impossible to find a man who has attempted to fathom the deeper meanings of Christianity who would be willing to assert that anything less than universalism was worthy of the religion of Jesus Christ. This can be said without committing oneself to any strict theory of the values to be found in the non-Christian faiths and the relationship which Christianity should hold to them. We must also remember that Christians are not alone in making this wide claim. One of the interesting and significant facts in the world of religion to-day is that the universal note is being sounded either for the first time in some cults or with renewed vigor in others. There is a wide recognition of the need of at least making the claim that all men everywhere may find their deepest needs met in the one way of salvation which is being presented. A religion must burst the bonds of national or racial narrowness or fail to make an effective appeal.

While this is taken for granted, it does not settle the question which has been proposed for this paper. What we have to ask is something lying behind all present discussions of missionary purpose and propaganda and the missionary character of Christianity. It is this: did the Founder of our religion contemplate a mission on the part of his followers which was to be without geographical or racial limits, and did he on the basis of that expectation commission them to propagate his faith as far as men were to be found? Until comparatively recently such a question would have been considered not only irreverent but absurd. Of course he contemplated such an extension of his Kingdom and issued such a command. But let us realize that any serious query which is summarily dismissed with a casual "of course" has not really been dealt with at all. What we propose in this paper is to take the question at its face value and attempt to give it full and fair consideration.

That this question has not been foisted on the thinking of biblical and missionary students by the unholy hands of wicked critics is quite evident. It was inevitable that the minute and searching study of the Gospels should sooner or later find itself confronting the question. It lies on the very surface of the account of Jesus' life and teachings, and the surprising thing is not that it should be propounded now, but that it did not assume the dimensions of a problem long ago. But that is only part of the larger question which lies back of all development in investigation, how that men only see what they see and do not dream of what they are missing in the material which lies just under their eyes. It behooves us to be very humble in our pretensions. The solution of many a problem which staggers us may lie immediately at hand, but so far as we are concerned it might just as well be three celestial diameters removed from our blinded and sometimes prejudiced vision.

To come immediately to our problem, Jesus was born of the Jewish race and always remained thoroughly loyal to his people. He gives every evidence of being in hearty accord with the historic institutions connected with their life. The temple, the feasts, their sacred Book, and the synagogue found in him a devoted believer. True he saw through the superficial adherence to outward form which characterized so many of the leaders as well as the rank and file of the people, but that only goes to show his deep insight into the essential meaning and purpose of the institutions and practices whose abuse he was so free to criticize. These facts, however, need give us little or no concern; they are just what we might expect. They are mentioned here because they lie in the background of any consideration of the question which confronts us. Out of the fact that he was a member of the Jewish race, with its ancient tradition of being specially chosen of Jehovah, arises the possibility that his vision may have been limited and that his Kingdom should always be dominated by his people even if it should come to include other races and nations in the course of its growth.

We begin to get into difficulty when we realize that Jesus never undertook a mission to other than Jews. His journey into

the region of Tyre and Sidon is no exception (Matt. 15. 21-28). It was not a mission to the people in those parts, but a means of escape from the multitude who were pressing upon him in Galilee and preventing him from giving necessary instruction to his disciples. He must be alone with them and uses this method, but even here we are told he could not be hid. In passing I might say that all too much can be made of this incident, for when he challenged the quick wit of the woman and found the same faith in her which he always sought to elicit when he would do a mighty deed he acted in the same manner as with those of his own race. But when this has been said the main point must be emphasized, that it seemed never to occur to our Lord to initiate in his own person or in that of his disciples a mission to any body of people near or far who were not Jews. He does not even give a hint, so far as our records go, that he was training them for such an ultimate purpose.

The evidence, in fact, points in exactly the other direction. In giving directions to his disciples he not only does not mention any such ultimate aim, but seems actually to preclude it. He "charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel." And then farther along in this same charge the circumference is completed, leaving a wider outlook no possible place in the scheme. He casts his eye out into the future and declares, "Verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come" (Matt. 10. 5, 6, 23). And yet, with all this, the explicit mention of the Gentiles, to whom they were not to go, creates at least the suspicion that the Gentiles were not out of mind—either his own mind or that of the disciples—in spite of his exclusive charge for the time and this particular mission.

One further bit of evidence must be presented before this side of the case is rounded out. To the Syro-Phœnician woman he declared, "I was not sent but unto the lost sheep of the house of Israel" (Matt. 15. 24). That sounds very narrow and exclusive and even final. Does it really represent Jesus? Is it his whole or final or most significant attitude? Whatever we may say, here

is genuine evidence which must be considered and dealt with or we shall have a halting opinion to offer on the question of the outlook of Jesus Christ for his Kingdom. Now the temptation at once suggests itself to match these passages with others of a very different character which readily suggest themselves, but that will not prove satisfactory. It merely means being drawn into the vicious circle of the proof-text method, which in a problem like this never settles anything.

What we must do, if possible, is to break through the words and the situations in which they were uttered and come into more intimate contact with the inner mind of Jesus. What did he really see as he looked out into the future, and what did he most deeply mean by his words and his life so far as the world and the people in it were concerned? Can we reach into the backgrounds of his thinking and thus the better interpret what has come down to us in the records? Surely there is contradiction on the surface; is there unity and harmony within? Which of the two sets of sayings about the extent of his Kingdom represent his ultimate purpose and aim? And if we decide on one attitude as most representative how shall we account for what seems to contradict it? They are both there, and we have a fullgrown problem on our hands.

I may say here at once that I have not been able to discover a complete solution. We shall still be looking for light at the end of the discussion. I suppose this is one of the things which make life worth living. And yet I do believe we may be able to work our way out into the open spaces far enough to get our direction, far enough for the scholar to have some confidence in making statements about Jesus' purpose and for the missionary to have the calm assurance that he is working in harmony with the aim which actuated his Master.

It is exceedingly significant that whether scholars come out pro or con on this question of the possession by Jesus of a world vision they agree that universalism is an inevitable outcome of his teaching and his life. The universal is implicit in his whole outlook; the very inwardness of his most pregnant sayings is incompatible with any restriction of the outreach of the religion to

which they have given impulse and direction. To this Professor Adolph Harnack gives willing and even enthusiastic testimony in his *Mission and Expansion of Christianity in the First Three Centuries.* Speaking of Jesus' attitude he says, "He traversed the claim that the descendants of Abraham, in virtue of their descent, were sure of salvation, and based the idea of divine sonship exclusively upon repentance, humility, faith, and love. In so doing, he disentangled religion from its national setting. Men, not Jews, were to be its adherents" (vol. i, p. 368). To this we may all agree. We may go further and say that if this element were lacking as an essential and determinative factor in the teachings of Jesus all the explicit statements of a wider mission and all the commands which could be found inculcating its extension would fail to make the religion of Christ world-wide in its outreach. Christianity is universal because of its fundamental structure; it is fitted to meet the needs of men everywhere because the universal note adheres to it naturally and as a part of its central meaning. Thus we may see how those who cannot assert that Jesus himself contemplated a universal mission may with enthusiasm join with those who do in making his name known to the ends of the earth and in so doing be true to their deepest convictions as to the essential meaning of Jesus and the inevitable extension of his Kingdom.

For we must keep in mind that with all Professor Harnack says about the implicit universalism of Jesus' teaching he most emphatically denies that Jesus saw his religion as a world religion and gave any commission to carry out such an idea in actual propaganda. Only an implicit universalism is to be found in the preaching of Jesus. To quote his words:

> "No other kind of universalism can be proved for him, and consequently he cannot have given any command upon the mission to the wide world. The gospels contain such a command, but it is easy to show that is neither genuine nor a part of the primitive tradition. It would introduce an entirely strange feature into the preaching of Jesus, and at the same time render many of his genuine sayings unintelligible or empty" (p. 37). And then a few sentences further on he says that he believes that the origin of the universal mission, "not only apart from any direct word of Jesus, but in verbal contradiction to several of his sayings, is really a stronger testimony to the method, the strength, and the spirit of

his preaching than if it were the outcome of a deliberate command" (p. 37).

I quote Harnack because of his high significance as a scholar and because of his deep interest in Christian missions, an interest which he has amply demonstrated in the monumental work from which I have just quoted. He has in these volumes placed all biblical and missionary students under lasting obligation. One stands off and wonders at the masterly way in which he has marshaled all the facts in giving a living picture of the expansive movement in the Christianity of the first three centuries. This is my growing conviction after using these volumes diligently for over twelve years. And yet I believe Harnack is wrong in this contention. We may be stepping in where angels should fear to tread, but there is nothing else to do when the conviction deepens as the years pass that Jesus saw more than Harnack will allow and that he was not only the author of sayings which fairly exude universalism, but the initiator of a movement which he intended should carry this universal gospel to the farthest bounds of the earth.

One might naturally suppose that the next step would be to go directly to the evidence in the Gospels. I shall do this shortly, but I have been impressed many times by the presence of other windows which let in light and which cause the very sayings of Jesus to take on new significance and radiance.

The first of these windows is the evidence to be found in the Old Testament and Jesus' relationship to it. Little need be said in general to remind ourselves that Jesus was saturated with both the letter and the inner spirit of the ancient writings of his people. It is most evident whenever occasion offers to mention or quote them. He loved and used them with intimate understanding. He had so entered into their deeper meanings that he could separate the form from the underlying substance, and did so most effectively on several notable occasions. But I am here drawing attention to these writings particularly because they are dotted here and there with the outcroppings of a clear and enthusiastic universalism. It is more than the implicit and inevitable universalism of the ethical monotheism which is the priceless gift of Judaism to the re-

ligious life of the world. I have reference to the explicit statements which definitely include the other nations of their world within the wide sweep of the mercy of Jehovah.

Here I must do a very inadequate thing, merely call attention to a number of passages with little or no comment. There is the passage in Isa. 2. 2-4 (found also in Mic. 4. 1-4), "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths . . .," and then follows the familiar and beautiful picture of universal peace. Reference might be made to Isa. 11. 1-10, in which we read that "the earth shall be full of the knowledge of Jehovah, as the waters cover the sea," and that "unto him (the root of Jesse) shall the nations seek." Or to Jer. 3. 16-18, where we find that "all the nations shall be gathered unto it, to the name of Jehovah, to Jerusalem," or finally to Isa. 49. 6, where it is said of the servant, "It is too light a thing that thou shouldest be my servant to raise up the tribe of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." Many more references might be given, for which see Prof. W. G. Jordan's little book, *The Song and the Soil, or the Missionary Idea in the Old Testament.* I might summarize here by a quotation from Prof. Max Löhr, who makes this conservative and discriminating statement:

> By the missionary thought in the Old Testament is to be understood the faith that in the future the whole earth will come to the knowledge of Jehovah's glory and all peoples pray unto him. The missionary thought lies altogether at the circumference, not in the center of the Old Testament. It has definite prophetic thoughts as its presupposition and reaches its highest point at a time when the prophetic movement lies already in the past; but the opposition in which it stands to the particularism of the Law and the Jewish abhorrence of all things heathenish never allowed it to reach a practical significance (quoted by Jordan, *The Song and the Soil*, p. viii).

What is most significant to me is that these utterances of the

prophets are to a large extent *interpretations* of Israel's religious and political history as God's chosen people. What was God attempting to do with them? What ultimate aim did he have in mind in thus welding a nation in the hot furnace of the strife of empires and on the anvil of suffering? A few of these seers entered deeply into the inner counsels of the Almighty and saw the meaning of it all. One of them who saw it wrote the account of the call of Abraham and interpreted it as having relation to all the families of the earth. Jehovah was intent on all the nations and their salvation; Israel was his instrument; such is their philosophy of their nation's career. Now I can come to the point to which these considerations lead. *Was all this lost on Jesus?* Was the extent of God's kingdom which came to explicit statement in the prophets merely implicit in Jesus' own words and purpose? These are the writings from which he quoted so readily. Did he fail to catch the profound interpretation of God's dealings with his chosen people which they contain? Did he have a narrower outlook than they? Was his vision more impaired than that of these seers? I find myself unable to answer in the negative. It would seem to me that these were just the things he might be expected to catch and appropriate. With this background I find myself disposed to give credence to statements of Jesus as genuine which echo these utterances of the prophets. They are echoes plus a new confidence and a new clarity of vision, as Jesus looks out into the future and sees his own mission in close accord with the course of God's dealings with the chosen people and the world as interpreted by the seers who had gone before.

Not far removed from the line we have just been following is another which is frequently neglected, but which should, I believe, be given due attention. I refer to the Jewish propaganda which was in full operation during the whole period of the life of our Lord. I go to Harnack again for testimony to the wide extent of this proselytizing fervor.

"Judaism, as a religion, was already blossoming out by some inward transformation and becoming a cross between a national religion and a world-religion." Judaism "had expanded till it embraced a considerable proportion of the world's population"

(both on p. 9). He feels that it was not less than "about seven per cent of the total population under Augustus" (p. 9), which he would take to mean four or four and a half million (see p. 8). This increase was not due to the fertility of Jewish families, but "a very large number of pagans, and in particular of kindred Semites of the lower class, trooped over to the religion of Yahweh" (p. 8). And then he declares that "some part, at least, of the missionary zeal was inherited by Christianity from Judaism" (p. 9).

The question which is immediately suggested by these quotations is how this wide-flung propaganda could have influenced Christianity without influencing its Founder. We have the best of evidence that Jesus knew of it and came into close contact with it. Who can forget those terrible words, "Woe be unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves" (Matt. 23. 15), and again his beautiful relationship with the proselyte Roman centurion who was loved of the Jews in Capernaum and had built them a synagogue? I can scarcely imagine how one who had so frequent an opportunity to study the methods and extent of a very significant movement of his day could in his own outlook be more restricted than those who were far less favored in their ability to sense the real meaning of what they were doing.

This reference to the Jewish propaganda opens the way to a brief statement of an argument which is used against the probability that Jesus made any allusion to a wider extension of his Kingdom. It is this, that his disciples found it so difficult after he left them to appreciate the meaning of the world mission. We undoubtedly make a mistake if we fail to see a problem in the backwardness of the disciples to undertake an immediate mission to Gentiles, but we also make a mistake if we restrict their minds over much. They were Jews, with strong Jewish consciousness, as we realize when we hear them ask, "Lord, dost thou at this time restore the kingdom to Israel?" (Acts 1. 6), but the important distinction to make is that their trouble was not so much that they could not see that the new gospel should be carried far and wide,

but that they could not appreciate that Christianity was a new religion, so unique that the doors of Judaism were too narrow to provide access both to their inherited faith and the new religion they had embraced. It was Paul who realized this first in undimmed light and caught the full meaning of the religion whose Founder he had met on the Damascus Road. But the thought that the religion of their Master was not to be confined to their own people was not as strange to them as some would have us believe. In the first speech of Peter on the Day of Pentecost we find such words as "I will pour out of my Spirit upon all flesh" (Acts 2. 17), "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (v. 21). He makes his final appeal "to all that are afar off" (v. 39), and in a later chapter declares that "there is none other name under heaven given among men, whereby we must be saved" (Acts 4. 12). So I cannot see my way to use the slowness of Jesus' disciples to appreciate what the new religion really meant as an argument against the possession and proclamation of a world vision by Jesus.

This very inability of the early disciples to understand their Master extends to other features of his teaching which remain as an unsolved problem to-day. We well know that the early church leaders were dominated more or less by the apocalyptic outlook. They interpreted nearly everything in its light. In view of this dominance it is really somewhat of a surprise that so many sayings of Jesus should have come down to us which are difficult or impossible to fit into the apocalyptic scheme, and yet we do find many such sayings. Along with clear apocalyptic sayings are those timeless words which fit in badly with a view of the future which is built on the expectation of a quick completion of all that may be done by the church and a catastrophic closing of the drama by the coming of Christ. We dare not surrender, I think, to either of these tendencies and say that it represents Jesus' total or final view, nor can we rest until we have far more light than is now forthcoming. The eschatological problem is mentioned here because it is so closely connected with one feature of the question which is before us, the presence of two kinds of sayings of Jesus relative to the outreach of the Kingdom, those

which indicate that Jesus had a restricted outlook and those which show him possessed of a world vision. I feel very keenly that the restricted sayings come out of the same background with the narrow eschatological sayings and that their presence is to be explained by the same interpretation as gave rise to the other. When one difficulty is solved the other will be solved, but not before. That interpretation has been at work, I cannot doubt. The question in each case, then, is to try to get back to the mind of Jesus, unobscured by the well-meant but more or less baffling interpretations of his puzzled followers.

We have been led away somewhat from the main line of the discussion. To draw the strands together I would say that the Jewish propaganda may well be used to justify the affirmation that Jesus was in an atmosphere where his mind was bound to be directed to an expansion far beyond the range of Jewish blood and sympathy.

And now approaching a little nearer the direct evidence, significance may be discovered in the temptation scene as given by Matthew and Luke. In Matthew's third temptation we are told that he was taken to an exceeding high mountain and was shown "all the kingdoms of the world, and the glory of them" (Matt. 4. 8), and in Luke the same idea is conveyed even more explicitly (Luke 4. 5-7). Leaving aside the origin of the thought, which our psychology of temptation would explain somewhat differently, the point of importance is that at the beginning of his ministry, when his mind was filled with the thought of his mission, the eye of Jesus should have been made to peer far out beyond the boundaries of his own land and people. This wide outlook must have remained as a constant background or atmosphere of his thinking. It must have become a purpose which lured him on and filled him with an expectancy which was far wider and richer than anything which even his most intimate disciples could comprehend at the time.

I may mention next the designation "Son of Man," which Jesus so constantly used with reference to himself. There are notable differences of opinion among scholars with respect to the origin, the history, and the Messianic implication of this title,

into which it is unnecessary for us to enter here. There is far more unanimity in the reference of this term to Jesus' wide humanity. He considered himself the world man, or at least *man* as distinguished from the Jews' man. Of the use Jesus makes of this designation Prof. William Sanday said, "I believe that he meant humanity as gathered up in himself." And Prof. Arthur J. Tait, who examines it with care from the standpoint of its missionary significance, suggests that this title as Jesus uses it, "is the description of one who sums up the race of men in his person, who can act for the race as its head and representative" (*Christ and the Nations,* p. 21).

The texts on which reliance is placed by many to show that Jesus had a world vision cannot all be quoted. They are very well known. "The kingdom of God," says Jesus, "shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof" (Matt. 21. 43). "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast out into outer darkness" (Matt. 8. 11, 12). Speaking eschatologically Jesus says, "The gospel must first be preached to all the nations," that is, before the end comes (Mark 13. 10). And then once again, "Wheresoever this gospel shall be preached throughout the whole world, what this woman hath done shall be told, in memory of her" (Mark 14. 9).

The great commission as given in the post-resurrection discourses are in a slightly different class. That in the later yet ancient ending of Mark's Gospel we may lay aside, with the thought, however, that it is in direct agreement with what is given in the other Synoptics. The most extended version of the commission, in the last few verses of Matthew, is complicated by its association with the so-called baptismal formula which appears to be later than the time and unlike the other recorded sayings of our Lord. But with all this the commission is in accord with the other sayings just quoted, only giving in clear command and promise what they indirectly assert. The two statements by Luke, one in the Gospels (chap. 24. 47), and the other in Acts 1. 8, are very consistent and are not entangled in critical difficulties, as is

the case with the commands in Matthew and Mark. The one really important problem with regard to these commands of our Lord is created by the fact that they were uttered after the crucifixion, which of course for Harnack and others makes them hopeless as evidence of what Jesus said and thought. But for those who cannot bring themselves to feel that the resurrection is to be quietly laid aside, these expressions by Jesus of a world-wide extension of his Kingdom present no insurmountable difficulty. They seem to be rightly placed and altogether fitting.

Taking up, then, the sayings which have been quoted, one method of trying to decide as to their genuineness might be to match one authority against another, for over against Harnack might be placed the great weight of Hort of a former generation (*Judaistic Christianity*) and Dr. R. H. Charles of the present day (*Religious Development Between Old and New Testaments*), but this is not very profitable and does not do much for the individual who is seeking some sure resting place. What has counted much for me has been a study of the grounds for rejecting these verses given by Professor Harnack. I have read his argument many times and cannot but feel that it is a case of special pleading. He has made up his mind that Jesus did not have a world vision, so of course he could not have given expression to sentiments which run counter to that conclusion. But for one who has in the background of his thinking the considerations which I have mentioned the whole matter appears in a different light. These sayings seem congruous. They fit in well with what one might expect. They give a clue to the bent of Jesus' mind in that they flash out in unexpected places and thus are stronger in the testimony they bear to the bent of Jesus' mind than a more reasoned and direct statement. The reason for declaring them interpolations cannot be found in the sayings themselves. It must be accounted for by more general and dogmatic prepossessions which are in the mind of the student. Coming to these sayings from a different angle they take on a different coloring and seem to be eminently fitted to be just where they are and to say what they do.

I have little space left, but must not neglect to call attention to three other considerations. There are a number of passages

in the Gospels which can better be explained on the basis of a world vision on the part of Jesus. I refer to the Lord's Prayer. "Thy will be done on earth as it is in heaven." It would appear incongruous if a limited view possessed the mind of Jesus instead of one including all of heaven and earth. I feel the same relative to the parables of the Kingdom as given in Matthew 13. *The field is the world*—it is general and wide in its scope and loses much of its force were we compelled to hold that Jesus did not apprehend how widely his Kingdom was to expand.

In the second place I have not made use of the Gospel of John. This was of deliberate intention. Harnack says of it that it is saturated with universalism, but that the evidence is worth little as proof of the original aim of Jesus. My own view of the Fourth Gospel is that we cannot dispense with it in any study of the teachings and personality of Jesus. It must be used with great care and caution, but it must be used, and has its own important contribution to make. The element of interpretation is large and undoubtedly John makes Jesus speak Johannine, as Doctor Rigg suggests, but this very fact is significant. Coming as I believe from Saint John, the beloved disciple, or a disciple of his, it may actually preserve the outlook of the Master more correctly than the other Gospels. They had not shaken themselves free from an unfortunate eschatological expectation while in the Fourth Gospel this has been replaced by the more spiritual, eternal outlook which may the better represent the mind of Christ. Out of many verses and passages which look out to a wide extension of the message of Life and Light I may mention the conversation with the woman of Samaria. "Jesus said unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father." The true worshipers are those who "worship in spirit and truth" (John 4. 21, 23). This has been called the "Charter of Universal Worship." It tore religion away from any possible localization and made it at home in any place where sincere men and women come to God with their needs and aspirations. I cannot but feel that this came ultimately from Jesus, for in its magnificent sweep it approximates the bigness of the Master himself. And so I am prone to go to this Gospel for

that presentation of the Christ which, while it may not give me the *ipsissima verba* of Jesus, does give the inner meaning of his life and ideals I cannot find elsewhere.

And finally, one other question must be broached. Was there any good reason why Jesus did not undertake a mission to the Gentiles himself, and why he did not send his disciples out to the nations and people near at hand but of alien race during his lifetime? Only a suggestion can be made in the direction of an answer. If we can trust Jesus' words at all as given in Luke, he seemed particularly anxious that they should remain in Jerusalem until they were possessed of a new spirit, or dynamic. We are told in John's Gospel that they could not enter into this experience so long as he remained with them. Then again the historical evidence is excellent that the Gospel which these men preached when that new spirit had taken possession of them was "Jesus and the Resurrection." That is, a certain content, in addition to the teachings which Jesus had imparted, and a new enduement were essential before they were adequately equipped for their mission. The meaning of the new religion lay as much in what are known as the evangelic facts as in teachings, and manifestly these could not be furnished until after the event. It is along these lines that I am able to see my way to understand the limitations which were imposed by Jesus on the mission during his life with his disciples; but all the time, at least since that day of wide vision when he looked out with his mind's eye and saw all the kingdoms of the world and the glory of them, he knew the extent of his Kingdom and bent himself with patience and the restraint of the long view to the accomplishment of that great purpose for which he had been sent.

THE SOLICITOR GENERAL AND THE CONSTITUTION[1]

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THE Solicitor General's Gray's Inn Lectures, respectively entitled the Genesis, the Formulation, and the Political Philosophy of the Constitution, are a literary and juristic gem. Beck's word to Briton and American alike is: "With all thy getting, get understanding." The mother country and the republic are alike bounden to him. His rare endowment makes the reader both know and feel. No better epitome of the origins and purport of the American Constitution has yet been made. Nothing like it has ever been attempted before. It is done in 154 small pages and about 5,000 short lines. The prefaces and introduction are expressed in about 500 lines. The Appendix contains the Articles of Confederation and the Constitution, with all amendments, beautifully printed in large type.

There is in certain respects a curious similarity between this book and a recent work of genius, Guedalla's *Second Empire*. The Englishman's book is history, of course, but it is something more. It is drama, like Strachey's *Queen Victoria*. So, in Beck's two lectures, the "Genesis" and the "Formulation" of the Constitution, we are not examining mummies. We see the gesture and hear the voices of living men. It is not narrative; it is reproduction: not a report of what happened; we see it happening, and why. Guedalla's volume is a treasure chest of pregnant epigram and pungent humor. Beck's humor is not naturally biting, but gentle; though he can smite at times like a strong man in his wrath. He is not epigrammatic, but his discourse flashes with terse illuminating comment, like "fire-flies in the cane." He knows the value of literary finish and allusion to open the windows of thought. He has a peculiar scent for sound philosophy in poetry, and a delightful touch of poetry in his closest thinking.

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[1] *The Constitution of the United States*, by James M. Beck, LL.D. With preface by the Earl of Balfour. George H. Doran Company, New York.

It is not surprising, therefore, to find a silver thread of sympathetic mysticism running through the exposition. In Beck, as in Burke, there is a singularly winning combination of keen analysis with a certain mystical sublimation—which last, however, is a very different thing from panegyric in the superlative degree. Beck is always chary of superlatives. His method is to exalt by portraiture alone.

It is not sufficient for Beck that the Constitution is the highest expression of the national will and authority. He draws from its evident sagacity and rational equity and benevolence the conviction that it is a kind of Holy Grail, encompassing eternal and superhuman rescripts of justice and right. There is very grave doubt whether all the philosophical jargon of the *jus naturale* and "inalienable rights" has given any real aid to sound reasoning on public affairs. But Beck quotes Cicero and the Greek dramatists for his postulate of "a higher law." He refers more than once, though not with confident touch, to the famous declaration of the rugged Lord Coke and his three sturdy associate justices, that their court would not enforce an Act of Parliament which was "against common right and reason."

The real problem is, of course, the delicate and practically difficult question: Wherein does the majesty of the law reside? It is manifest which way the lecturer inclines for answer. He is an individualist with generous sympathy for other men; but there are no cobwebs in his brain on which "collective man" and other impersonal abstractions can play. It is unlikely that he would dissent if one should say: "Law is a reasoned adjustment of human relations. Its majesty is in its reason, and nowhere else. The statute, when honestly framed, is an effort rationally to express a human relation. In morals, therefore, men's obedience to law is always matter of degree. Reason dictates long suffering and large concession in the common interest. But conscientious insurgency and evasion are not necessarily either anarchy or disloyalty. Without doubt, such passive resistance gives countenance to malevolent disorder. But since it is natural and inevitable, wise men refrain from penalizing, as a crime, an act as to which, in matter of moral quality, the whole community are not in substan-

tial accord. No rational government can afford to beat down a self-respecting and imposing fraction, save in the interest of liberty, which is an indispensable condition to the development of character and civilization. Sound politics is never drastic in remedial legislation, but tentative. It moves not with the decades, but with the centuries."

Of course, the Solicitor General would agree to all that; but no public officer charged with the conduct of affairs can prudently emphasize this aspect of the law's sanction for popular indoctrination. But there is much in the Solicitor General's description of present conditions which indicates that such exposition is at the moment peculiarly opportune. Lord Coke's defiant pronouncement went to the root of the matter, but it was not jurisprudence, constitutional or otherwise. It was a natural and laudable explosion, but it cannot be regarded as a faithful expression of judicial function and habit at the common law or any other legal system. It was a glorious manifestation of a Briton's dignity in official place; a flashlight on the parting of the ways, where obedience passes from duty into slavery. In that utterance Lord Coke was revolutionary, though he would have been greatly exasperated if any one had told him so. Thomas Jefferson taught that periodic revolutions, violent and bloody, were essential to the purification of the state. Learned pundits assure us somewhat rashly that "revolutions never turn backward." Few persons, however, recognize the persistent and unremitting play of quiet revolutionary action in human society, or appreciate its salutary effect. It is a safety-valve for peace, with surcease of distracting agitation. It is the true corrective "of that wherein the law by reason of its universality is weak." The judiciary reflect its influence and exemplify its indirect action. They rationalize jurisprudence, statutory and juridical, by all sorts of legal fictions and colorable devices, and by distinctions, sometimes arbitrary and sometimes impalpable. In by-gone days, where these expedients proved insufficient, the Chancellor, heartened by the royal smile, developed the wide and beneficent discipline of equity jurisprudence, in open defiance of the Act of Parliament and the inveterate obstinacy of the common law courts.

The distinctive Political Philosophy of the Constitution is summarized under six heads: (1) representative government; (2) dual form, state and national; (3) guaranty of individual liberty through constitutional limitations; (4) an independent judiciary; (5) checks and balances; (6) joint control of Executive and Senate in foreign relations. Beck regards the "guaranty" of individual liberty under protection of the judiciary as a "great contribution of America to the science of government." He points out that the word "sovereignty" does not occur either in the Constitution or in the Declaration of Independence: that our fathers recognized no sovereignty in the state which would impair the "inalienable rights" of the individual. This is true, but the philosophic value of the formula is another question, and foreign to his exposition.

Right here, however, is a feature of the Constitution on which the Solicitor General has not thought proper to enlarge. Nevertheless, it is, perhaps, the one real and incontestable contribution which the fathers made to political philosophy. They put into practice, for the nation, the States and the individual, the doctrine of qualified sovereignty. Monarchs and majorities and violent minorities always conceive sovereignty to be necessarily absolute. The difficulty which surrounds the question, the rarity of discrimination and self-control essential to correct conclusion, in a particular case have produced an interminable debate; a debate, in one awful and glorious time, transferred to the field of battle, in passionate and dubious arbitrament. Yet it is a positive contribution of practical statesmen to the highest discipline of political thought; and it is the very kernel of the Constitution of 1789, whatever be its ultimate fate in American constitutional development. The American colonists urged upon the mother country this novel conception of limited or divided sovereignty, as a practical solution, which might, doubtless would, have averted the War of Independence. The minds of British statesmen were for the most part not prepared to receive it. They insisted that sovereignty was by its nature indivisible. "Out upon these metaphysical distinctions," said Burke, "I hate the very sound of them. . . . Is that the way to make them happy?" None listened to him. To-day, while the spirit of absolutism increasingly

dominates American institutions, State and national, the doctrine of qualified sovereignty has become the corner-stone of the last and perhaps the greatest political adventure of our race: the British Commonwealth of Nations.

The lecturer's treatment of what he calls "the principle of an independent judiciary" is not quite so satisfactory. Not but that he gives correctly the fathers' view, but that he somewhat overestimates a supposed radical difference between the judicial office in the United States and in Great Britain. He says that with us the Constitution "made the judiciary the final conscience of the nation," whereas in Great Britain "the people in Parliament is the final judge." This would be important if true. Unfortunately it is only rhetorically true, and that in spots. The ultimate and only sure palladium of civil and religious liberty is in the popular conscience. Where that fails, the written safeguards are either disfigured by amendment or corroded by evil practice. Nor is there any sufficient reason for believing that the makers of the Constitution had any but the vaguest premonition of the tremendous influence that the Supreme Court has exercised on the development of the republic. A firmer grip on the American institution would prevent him from finding either contrast or analogy in the conflicts between the French kings and those composite assemblies of peers and magistrates known as *Parlements*, whenever the latter were ordered to register unpopular or offensive edicts. It was the ministerial, not the judicial, function which dragged the magistrates into an apparent effort to influence lawmaking. It was as if a mutinous and self-respecting Clerk of the House should refuse to certify a bill. Expostulation is not a struggle for power.

The Supreme Court is, indeed, a coordinate branch of the government. It is in a peculiar sense the guardian of the Constitution. But while the Executive and Legislative branches owe and habitually concede deference to its conclusions, they are not slaves of its interpretation.

The wide discipline of statesmanship expanded in the decisions of the Supreme Court is not due to any peculiarity of machinery in the construction of the tribunal. The judicial action

of the Supreme Court of the United States does not differ from that of appellate tribunals in other countries. The difference is in the subject-matter. The Constitution is a statute precisely as an Act of Congress is a statute. The Constitution is legislation, original and supreme. The Act of Congress is derivative and permissible and subordinate to constitutional inhibition. Where the Constitution leaves Congress free, its fiat is supreme over the Supreme Court. Where Congress is not left free, the Supreme Court compares the secondary with the primary, and where the two are inconsistent, since it cannot declare a repeal of the primary, it condemns for unconstitutionality in the secondary. The process is the same, whenever a tribunal of any nationality determines the validity of a corporate ordinance or by-law.

But the Constitution has a double aspect. It is first a framework of government. When the document left the hands of its makers, such was its character almost exclusively. But men are always frightened by novelty. Therefore the people demanded that the new rulers should be articled to certain lines of traditional governmental policy, which they sonorously described as "fundamental principles of civil and religious liberty." Hence, the ten first amendments and such of the subsequent amendments as are directed to similar end. This gives to the Constitution its second aspect as a fortification around past experience, and an immutable declaration of purpose. In this aspect the Constitution is petrified political philosophy. Moreover, it is political philosophy wrested from its historic calyx and universalized. Can it be that trial by jury for the price of a horse is essential to the preservation of the state? Now the philosophy of politics is a highly interesting inquiry. But the philosopher in politics is apt to be a good deal of a marplot, when his conclusions, necessarily tentative at all times, are given statutory rigidity over large bodies of men through long periods of time and changing circumstance. Public policy cannot profitably be reduced to a question of legistics. This is the rational justification of a good deal of the intemperate and not always well disposed impatience with the power of the Supreme Court to declare an Act of Congress unconstitutional. Without that power the Constitution ceases to be a statute of supreme popu-

lar will. With it, only a fatuous faith in the efficacy of machinery will start a discussion on the number of votes necessary to a decision. The requirement of a two-thirds majority is always made in the interest of harmony, not of precision in thought. The Per Curiam is not infrequently a travesty of justice.

Impatient lawmakers whose lust for legislation is checked by the *non possetis* of the Supreme Court, have no ground for irritation at the casting vote. In the Supreme Court the presumption is always in favor of the constitutionality of an act. The large minority vote is often, in great measure, but the expression of the influence of this proper rule of comity. It should not be forgotten, however, that under the Constitution Congress is suspect. That is the sole reason for the limitation on their power. Senators and representatives, therefore, should cultivate a greater humility under restraint.

Upon questions of policy the Constitution has not infrequently been a mighty fortress against ignorant and violent assault. But the Supreme Court has not felt constrained to servile perpetuation of the original meaning. Few people are conscious that there are many constitutional provisions which, in their modern interpretation, would not be recognized by the men who wrote them into the instrument. And there are many other provisions, and unreversed decisions of the Supreme Court, on matters of public policy, which have been successfully neutralized by indirect action of national and State legislatures. This is not necessarily an evil. In truth, it is not possible to give statutory precision to a political principle without at some point defeating its salutary influence. There is a good deal of healthful flexibility in the American system, and those who now languish under improvident amendments need not absolutely despair. All the earlier declarations of policy in the Constitution were intended as protective of individual liberty or property. The Eighteenth Amendment, however, is a regulation of conscience and private conduct. It is the initial step for transforming the Constitution into a code. American experience indicates that such is the tendency with written Constitutions under popular government. It is comparatively easy to get anything into the Constitution upon referendum. It

is a herculean task to get an abuse out. Rational modification in evil of degree is practically impossible. It is not at all impossible that time will soon reveal the impropriety and futility of all attempts to confound, in organic law, the framework of the Government with rules of policy in the conduct of affairs.

It is rumored that the Solicitor General has been invited to deliver a further course of lectures in England this summer, and that he intends to make the Supreme Court the subject of his addresses. If so, we may look next fall for an exposition, concise and comprehensive, of the prodigious transformation of American thought and tendency under the Constitution, mirrored in the disquisitions and judgments of that august tribunal.

There is a fourth lecture of some 1,200 lines on the Revolt against Authority, not really germane to an exposition of the Constitution, but richly instructive and marvelously suggestive, on the play of mob psychology and the dashing of social force upon the supposedly immovable fundamental law. Not the least significant observation is this:

"The multiplicity of laws does not tend to develop a law-abiding spirit. . . . The political state suffers in authority by the abuse of legislation, and especially by the appeal to law to curb evils that are best left to individual conscience. . . . A race of individuals obey reluctantly, when they obey at all, any laws which they regard as unreasonable or vexatious."

As officially required, the lecturer offers only a somewhat perfunctory deprecation of this disquieting insubordination. One would rather have had a more outspoken and fearless characterization of the "pernicious activity" of the innumerable and irrepressible army of sciolists and uplift trumpeters, and of the swarm of catchpoles, lay and clerical, who disturb the public and private peace. Congress and forty-eight legislatures grinding out thousands of new statutes every year! The projects for new legislation offered each year running into tens of thousands! It is a popular disease. One social club in Philadelphia, with ambition for "civic" usefulness, presented nineteen bills to the present session of the Pennsylvania Legislature. When the mind of a whole people is thus concentrated on the making of new laws, and on the multi-

plication of machinery, in affairs international and domestic, who will fail to anticipate a rapid increase in the number of those to whom all law is irksome? What is so lightly made can never be highly prized. Readiness to legislate and codify, in any man, is a sure sign that he is but feebly impressed and lightly penetrated by the reason and dignity of the law that we have.

The Solicitor General is of opinion that man's increased power over the forces of physical nature has afflicted him with a demoralizing "delusion of grandeur"; has coarsened his fiber; has disturbed his sense of relative values; and, finally, has raised him in self-importance above the Government. This may be the explanation. If so, we may be cast down, but we are not forsaken. We know from the Scriptures what is bound to happen to the proud. Seriously, however, it may very well be that a growing sense of superiority over nature produces an arrogant disposition to experiment with and schoolmaster one's fellow-man. Once we said, "All the world's a stage." Must we submit while the scientists, the evangelists, and the proletarians turn it into a laboratory and rolling-mill? Reverence for authority comes not by preachment, but from unvexed self-control. Wise men have taught that the purpose of law is not betterment, but security and the rational adjustment of conflicting desires. How can we keep it there?

THE CORRECTIVE OF THE CROSS

J. Frank Reed

Cameron, Missouri

The ability of Christianity to meet all the demands of the human spirit has often been maintained. But just *how* each element in the Christian faith serves to meet some spiritual demand has, with changing habits of thought in successive ages, been frequently obscured. When this has occurred spiritual impoverishment, then moral decline, have invariably followed. May it not be that much of the spiritual deadness and moral incapacity of the present post-war period is the result of the failure of contemporary society to discern how to nourish itself with the full ration of Christian principles?

For a brief article it is necessary to make a selection. It might be reason enough for selecting the doctrine of the cross that it has ever been the central element in the teaching of evangelical Christianity. But another, more urgent reason demands that this doctrine be carefully considered at the present time. That reason is that the doctrine of the cross is corrective of extravagances to which other doctrines of the Christian faith, without this corrective, may lead. These extravagances may become, and in our day have become, abuses. The remedy for these abuses is in the doctrine of the cross. It is imperative, therefore, that Christians become clear about this doctrine.

Any treatment of the doctrine of the cross for the mind of to-day must be careful in its statements to avoid fiction and deal only with fact. The mind of the present day is no more averse to fictions than the mind of other days. But the particular fictions in which the doctrine of the cross has so long been held are peculiarly powerless in this post-war age. They have been found out to be fictions. The danger is that, with the discovery of the fictions the doctrine itself will be rendered impotent. That that is exactly what has happened, we have altogether too much evidence in our present low spiritual and moral condition.

When I speak of the doctrine of the cross as held in the form

of fiction, I refer to the common representations of the death on the cross as a ransom paid for sinners or as a penalty vicariously endured for sin. That these representations, requiring for their complete apprehension details taken from the practices of warfare or the law courts, are artificial, metaphorical, fictitious, few will deny. But our persistence in speaking of the fictions as if they were facts discredits the whole belief. The common man is likely to say, "There is nothing to it." It is time that Christian leaders began to speak directly about the great realities implied in the metaphors. The common man will listen if he hears about facts he can have experience of.

In our day it has become customary to regard the instincts as fundamental in human nature. Even the higher forms of the spiritual life are conceived to be but developments from the primitive instincts. In endeavoring to reveal the ground of the demand for a doctrine of the cross it will be well to show that demand arising from the higher functioning of powers fundamentally instinctive.

To reduce the matter to its simplest terms, it can be said that there are two instincts predominantly concerned in the demand for a Christian doctrine of the cross, namely, the acquisitive instinct and the parental instinct. The acquisitive instinct; in its higher functioning, is the source of the sense of justice. The parental instinct, in its more sublimated and spiritual forms, is the source of the love upon which Christian teaching lays such great emphasis. The doctrine of the cross is grounded fundamentally in the necessity for the reconciliation of justice and love.

The manner in which a sense of justice takes its rise out of the acquisitive instinct may be briefly stated. The acquisitive instinct has possession as its objective. Unrestrained, it seeks unlimited possession. But to seek unlimited possession is inevitably to interfere with the activities of the same instinct in other individuals. But to interfere with the activity of any instinct in any one is to arouse that person's anger and the tendency to strike in order to demolish the interfering object. Unrestrained indulgence of the instinct of acquisition, therefore, endangers the life of

the person who thus indulges. Some way to satisfy the instinct without incurring the danger to the life will, therefore, be sought. But any way that is found can be regarded as successful only if it avoids arousing anger and its accompanying activities in others. It can avoid these only if it has regard for the possession-acquiring activities of those others, that is, if it has respect for the rights of others to the exercise of their acquisitive instincts also. Satisfactory adjustment of the claims of the acquisitive instinct among the several individuals of a community is biologically obligatory and can be secured only on a basis of justice. A successful way of satisfying the acquisitive instinct, which must, as we see, also be a just way and a safe way, once found, will be repeated and become the custom. Respect for the custom naturally follows and thus a sense of justice is born. The customs may be written as laws with penalties for violation affixed. Courts to decide cases of violation may be established. Means for the imposition of penalties may be provided. In short, a complete system for the administration of justice may develop.

The Hebrew mind is, and always has been, keenly alive to the need for justice. The acquisitive instinct in the Hebrew has ever been the dominating instinct, and his greatest contribution to the spiritual life of the world has been his clear perception of the necessity of justice. This clear perception was, and is, the source of the power of the Old Testament prophets over the lives of men.

But if the main note of Hebraism takes its rise in the acquisitive instinct, that of Christianity takes its rise in the parental instinct. As the prophets stressed righteousness, so Jesus stressed love. The field for the exercise of justice is, particularly, the field of business and political relations. The field for the exercise of love is the home. Jesus spoke much of home and family relationships. God is our Father. Men are his children. They should love one another.

Now the peculiarity of love is that it disregards the fine adjustments established by justice. There is no clear fixation of boundaries between mine and thine. Boundaries are fluid. Property rights are carelessly regarded, if regarded at all. There may be absolute community of goods, each helping himself as desire

prompts from a common store. The members of the family sit down to a common meal; they share a common living room; they draw on a common purse. Love seems to play havoc with the careful adjustments provided by justice. Hence there arises the feeling that justice and love are in conflict, and, as both represent genuine demands of the human spirit, there follows a sense of the need of their reconciliation. Thus the demand for a doctrine of the cross is seen to be grounded ultimately in man's instinctive life.

Now there is a restraining power in any group where love prevails sufficient to prevent any single member of it from appropriating everything to his own uses. It is his love for the others. Anger on the part of those others, requiring him to observe certain measures by endangering his life, has, of course, no place. It is annihilated by love, because anger, which seeks to destroy, is incompatible with love, which seeks to cherish. But restraint, nevertheless, is present. But it is not enforced. It is voluntary, self-imposed, springing from love.

It is obvious, therefore, that while love technically does away with the boundaries set up by justice and preserved by the play of the acquisitive and pugnacious instincts over against one another in the social group, it itself actually restores those boundaries on its own initiative out of its regard for others. What justice would prescribe from its motives is, therefore, followed in conduct in the loving community from the love motives. Love halts the devotion of love at the point of justice. There is no ultimate incompatibility between the prescriptions of justice and of love. Love does not destroy the law but fulfills it by remotivating it. The reconciliation, therefore, of what justice would do with what love can do is not far to seek, because love must be held by love to do what justice would require. This reconciliation it is the business of the doctrine of the cross in religious language to conserve and express.

But while justice and love are agreed as to *what* they would do, they are inveterately opposed as to *why* they would do it. There is a genuine incompatibility in the motives. The motives of justice, namely, acquisition and self-preservation, are entirely

self-regarding, while the motive of love is entirely other-regarding.

In regard to this opposition also Christianity has its pronouncement to make. But here it does not declare a final reconciliation of justice and love but affirms the necessity of the annihilation of the motives of justice by the motive of love. This is expressed in the doctrine of regeneration. Selfishness and anger, the very grounds of natural justice, have no place among the motives approved by Christian ethics.

While Hebraism tried to build society on the acquisitive instinct, Christianity aims to build it on the paternal instinct. It proposes to carry the love motive out of the narrow limits of the family and apply it in the larger world of business and political relationships.

But Christianity does not propose the remotivation of society as a mere social experiment. It bases its program on a profound insight and conviction. It is an insight into the character of ultimate reality. It is the conviction that reality—and reality in its highest interpretation is God—is of such a character that it will ultimately support and justify only that life which is motivated by love. "What shall I do to inherit eternal life?" was asked of Jesus by the young lawyer. The right answer to the question turned out to be, "Thou shalt love" in the larger world of neighbors. This kind of life is eternal because it accords with the character of ultimate reality.

The term "ultimate reality" is used to represent the object of the Christian faith in order to distinguish it from the present world-age. It is not intended to maintain that the present world-age will support and make successful the life motivated by love. On the contrary it is known that the present world-age accords support and success more frequently to the selfish and even to the mean. But Christianity has ever felt that the deeper character of reality is not manifest in the present world-age. This age is passing away. A new age is arriving. To-day, he who loves is crucified because of the blindness and selfishness and malice of men. But to-morrow the deeper, more abiding character of the universe will display itself. Then those who have lived the life of love will be justified. Such is the Christian faith.

But while the Christian faith affirms that reality is of such a sort that it will ultimately justify the life of love, it also affirms, by its doctrine of the cross, that reality will ultimately justify only such love as, in its operations, adheres to the measures which justice would prescribe. The doctrine of the cross is at once a doctrine about the nature of ultimate reality and a doctrine of practical significance for the conduct of men.

That this representation is in accord with the Christian revelation of the nature of ultimate things is not difficult to show. The great word of the Old Testament is "righteousness" or justice. The great word of the New Testament is "grace" or love. But Christianity, in taking the New Testament, did not reject the Old. And Jesus, with his preaching of love, was followed by Paul, a Hebrew of the Hebrews, preaching the cross. New Testament and Old Testament, Jesus and Paul, these constitute the Christian revelation. They reveal justice and love as inseparable in the heart of the Eternal. That they must be inseparable in the affairs of men necessarily follows.

An examination of the ground of the inseparability of justice and love reveals that inseparability to rest on the fact that these two are the correctives, the one of the other. Either, without the other, leads on to extravagances which endanger the stability of life, of society, and, conceivably, of reality itself.

It is known to all how cold and calculating and cruel the justice of the Jew could be. It was egoistic in its origin and it was egoistic in its application. It became for the Jew his justification for insistence on his rights. If he conceived his rights to embrace a pound of flesh from the place nearest the heart, he felt justified in demanding the pound of flesh. It is apparent that mercy should season justice; that justice needs the corrective of love.

It is apparent, also, that a life based on the principles of acquisition, on the one hand, and avoidance of danger, on the other, has within it elements which will ultimately destroy it. For security it would require infallible attention to details and unerring calculation of consequences. A fault in observation or a mistake in reckoning would doom it. It stands by a neatly ad-

justed balance of forces on the preservation of which its stability depends. But as human nature falls short of perfection, egoism is ever destructive of the life it would preserve and enhance. Variation from the exactly right, which is certain sooner or later to occur, will bring disaster, that is, in religious language, damnation.

But as justice requires the corrective of love, so love requires the corrective of justice. Love's devotion, love's giving of its all, love's disregard of its rights, require, for the stability of life, the counteracting force of other love imbued with a sense of justice. It is for love to immolate itself. It is for love centered elsewhere to forbid immolation. Love without justice is as destructive of itself as justice without love, but for a different reason.

And, indeed, it is inconceivable that reality itself could be constituted on any other lines than those of justice and love in combination. Justice is the principle of proportion and conservation. It gives strength and permanence to the whole. But alone it could give us but a "block universe," a universe consisting of a system of balanced thrusts. But love insures freedom by procuring the elimination of the necessity of maintaining the exact balance upon which justice must insist. It makes reality plastic. Indeed, it would not be impossible to maintain that, metaphysically, reality is just justice and love, that these are the very essence of the real.

If these suggestions as to the inseparability of justice and love are well founded, it necessarily follows that any life of man, considered individually or as society, that is to be permanent, eternal, must combine in itself both justice and love.

The Protestant world has had now about a century and a half of the stressing of love without a corresponding stressing of and feeling for justice. The moral and spiritual unhealthiness thus engendered has, in these post-war days, become acute. Prescriptions for our condition, usually given, are for more love. But in thus prescribing we are like a drunken man ordering for himself more drink to cure him of the effects of drinking out of all proportion in the first instance. What the world needs to stiffen its spiritual and moral fiber is not more love but more justice.

The Protestant world has had about a century and a half of

strong evangelical preaching. The great note of such preaching has been grace or love. God has been represented as giving salvation free to all comers. The treasury of God's grace has been represented as having been inexhaustibly filled by the death on the cross. But in thus speaking our preachers have been but proclaiming the picturesque form of the doctrine and not its spiritual truth. The real insight into the deeper nature of reality embodied in the doctrine has been lost sight of, and with divers ill effects. Free salvation, something for nothing, cannot be offered to mankind for a century and a half without ill effects on religion and morals. And the real nature of reality cannot be ignored for a century and a half without ill effects on religion and morals. By such a course salvation must inevitably be debased to a worthless bauble or the moral strength of mankind must be undermined. For if salvation is worth anything, no man can receive it without equivalent recompense and remain a moral individual. Either salvation must become worthless or those who receive it for nothing become beggars and invalids.

The difficulty, of course, is not with the doctrine. The doctrine insists on the principle of equivalence. That is its strength. It affirms that love cannot operate unless justice be done. The difficulty is with those who have seen in the doctrine only the metaphor. They have preached the metaphor as if it were fact. They have failed to perceive the real significance of the doctrine. The result has been that they have presented the doctrine as representing an act performed once and for all, over and done with, accomplished in an hour, with which men of to-day have nothing, can have nothing, to do. The great need of our day, as of every age, is that the doctrine be presented as standing for an eternal element in the heart of reality and as constituting a moral challenge to every man, the challenge to love in the wider world of neighbors and to restrain the neighbor's love at the point of justice. Genuine faith in the atonement must be a moral faith, a believing in a practical way in the love-and-justice life. Such faith is saving faith because it issues in a life that is eternal.

The period of evangelical preaching has also been the period of the development of democracy and of modern industrialism.

As these two movements progressed, the church, as the custodian of religion and morality, should have kept ever reminding men that reality will not permit to be permanently established any system of political or industrial organization which does not express in itself the principles of both love and justice. But the church, for the most part, has lent its influence to the promotion of love only, leaving justice pretty largely to take care of itself.

The political and industrial expression of love is the granting of liberty. To grant liberty is to remove restraints which take their rise in self-interested acquisition and which are enforced by vengeance, the civilized form of anger, and by which justice is obtained. But liberty is ever granted on the assumption of individual, human good-will; that is, on the assumption of the willingness of each human individual of the community voluntarily to do the right. This is, of course, but the principle of reconciled love and justice carried out into the larger world of human affairs. For love removes restraints on the presupposition that they will be self-imposed, and this is liberty. But it ought never to be lost sight of that the granting of liberty presupposes the will to see the right done with its consequent self-restraint. Without this will liberty must inevitably destroy itself by destroying the society which grants it. And a glance at the politics and business and industry of our own democracy in our own day must make one wonder whether the process of disintegration has not already gone so far that destruction stands but a short way off.

For our present sad condition the evangelical church must, in honesty, shoulder no small share of the blame. It has failed in its spiritual and moral insight into the conditions of love and liberty. By its preaching of the fiction of the cross, wherein it has maintained that the claims of justice were all met two thousand years ago and that since then love has been able to operate without attention to justice, it has encouraged the belief that justice is of small consequence. It has encouraged the belief that reality has boundless resources of grace and that man can be forever receiving without making corresponding return. It has encouraged the belief that reality is such that liberty to get can be granted without insistence on the willingness to practice that self-restraint which,

for the sake of others, places a limit on getting, which liberty presupposes. Through our want of spiritual insight into the nature of reality and into what it will permit, we have gone on a veritable debauch of love and liberty until we are so weak we can scarcely stand on our feet.

Many predict that the only remedy for our condition is a return to mediævalism. In so far as mediævalism means a sense of justice, there can be no disputing but that this is the remedy. But in so far as mediævalism means the enforcement of justice by the methods of vengeance it violates the love element in the love-and-justice character of reality. It is to lose faith in human nature to recommend a return to vengeance as the method of getting justice done. Human nature will be just if impressed with the necessity of justice. It is the duty of the spiritual leaders of the nation themselves to see that justice is not something that can be disposed of for all eternity by the work of an hour but that it is an ever present principle in reality and must ever be done if life and society are to be permanent. And then, themselves having this insight, to impress it upon men.

Human nature will respond to the doctrine of the cross because there is in human nature that which demands it and which can be satisfied with nothing else. The doctrine of the cross is the central element in the Christian faith and must ever remain so, for in it is revealed the deeper, essential nature of reality or God. Christianity can indeed meet all the demands of the human spirit. But it is imperative for spiritual and moral strength and eternal destiny that men do not fail to perceive how.

THE CHRIST SPIRIT IN THE ANIMAL WORLD—II

J. Stitt Wilson

New York City

In our first article we pointed out how the whole public opinion of mankind was poisoned by a false conception of the struggle for existence—a poison so virulent as to result in what Benjamin Kidd has aptly called "The Great Pagan Retrogression."

Let us now proceed to an analysis of the struggle for life and to a truer statement of the process. For myself, I am frank to confess that nothing outside of the Gospels themselves has ever had such a coercive persuasion on my mind that the method and quality of life presented in Christ is of the very constitution of the universe, as has this study of the animal world. It is to share this conviction and the grounds of this conviction that I offer the reader this argument.

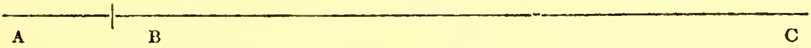
I

The perhaps undefined philosophy of the street is that with slight but indifferent interruptions or modifications so far as the animal world is concerned animals live on the basis of "every beast for itself." But the truth is that in every living thing there are two aspects of the life-principle. In every plant, animal, and man there are two phases of the life-principle active in varying degrees. There is an old adage that "Hunger and love rule the world." This is now discovered to be scientifically accurate—not only in human society, but in the vegetable world and in the animal world. For in every living creature there are two natural and unescapable forces and functions. These are nutrition and reproduction, and out of these two roots grow all the marvelous fruitage of the two forms of the life-struggle.

Stated in another form, there is no such thing in all the universe of life as a creature that lives for itself alone. The amount of energy any creature may put forth to live for itself, and itself alone, may be so great in proportion to the care exhibited for any *other* living thing that it may seem to constitute its entire ex-

istence. Nevertheless that care for others in some form is there. It cannot escape it. The original protoplasm of all life contains this second element from which there is no escape. For in the very heart and soul of every living creature is planted deep as adamant that function or urge to procreate itself, to perpetuate its kind, to preserve its species in spite of every obstacle or hindrance. Here is the first form or expression of life that is not concerned with self, that goes out of self, that is sacrificed for "others." It is crude, lowly, obscure, seemingly coming without banners, and crowned with no glory, in its lowly beginnings. But it has within it the promise and potency of the highest ethical and spiritual efflorescence of that highest creature we know, man. Indeed, as we shall see in the sequel, this lowly exhibit of life, in "care for others," is crowned in human history with the highest glory, the Cross.

Let the line AC stand for the life-principle in its entirety. Then in the lowest forms of life the struggle for self might be visualized by the larger part BC, and the struggle for others by the much smaller expression, or AB, thus:



Now we may extend the part BC, or the purely self struggle, farther and farther toward the point A, diminishing the part AB more and more, if we will, but the moment the creature is all BC, and the last particle of AB is ended, then that creature or species DIES. It is biologically true that "HE THAT LIVETH TO HIMSELF SHALL DIE." The self-life carried to such extreme commits self suicide, and ends its species. It gives no more to abundant life, but unto the tomb!

There is no such creature in existence as a creature that lives for itself alone. The universe in its humblest microscopic creature is incarnated with a "care for others" that eventually fills the world with life, and life more abundantly.

Having then made it impossible to interpret life at all without recognizing "care for other life," let us revert to the struggle for self—the line BC—which in the public opinion of the world has held the stage alone, as if the Alpha and Omega of all existence.

To be sure—unescapable also, overmastering, imperative, irresistible, in every living creature—is the command of hunger, of nutrition: "Thou shalt eat, or thou shalt die." Turn where we will in all creation, from the microscopic creature up through all the varied forms of life, in land and sea, and air, insect, bird, and beast to man—each and every creature is pursuing, and must pursue, the struggle for self and "save his life."

It is this mandate of nature that drove primitive man out of his inertia into action, thus building his body, stimulating his mind, training his will. Heat and cold and all the environment of the physical world kept him going on the one hand, while on the other he fought his way in this desperate struggle for self against living enemies—beasts and other men. This struggle compelled the evolving man to invent weapons, and contrive tools, and cultivate the soil, and create measures of defense. "The parent of all industries is Hunger; the creator of civilization in its earlier forms is the struggle for life."

These preliminary statements are but an introduction to that wonderful story of nature told by Henry Drummond in the book from which I quote, *The Ascent of Man*. As I tear these sentences from the perfect body of his thought and argument, I must be pardoned for the mutilation.

This increasing battle for self-preservation was so severe and acute and terrible that few could survive in the contest. "By placing the death penalty upon the slightest shortcoming, natural selection so discouraged imperfection as practically to eliminate imperfection from the world. Thus the law of the struggle for life is elevated to a unique place in nature as a first necessity of progress. It involves that every living creature in nature shall live its best, that every resource shall be called out to its utmost, that every individual faculty shall be kept in the most perfect order and work up to its fullest strength." Hence the "survival of the fittest" or the best-adapted to any stated environment.

"Almost all achievement in the early history of the living world has been due to Hunger. . . . Hunger rules the life and work and destiny of men . . . the lineal descendants of this Struggle for Life in late civilization are War and Industry."

"These show the enormous place this factor has been given to play in the world's destiny."

Is it any wonder that in the study of biology and of human society this factor should have been given such prominence as to overshadow in the thought of man for a time the fundamental factor in all living creatures? It is small wonder indeed that the whole of Life should seem nothing but the expression of self-preservation, as if it were the only law of nature.

"But the amelioration of this struggle for self is the most certain prophecy of all science," declares Drummond. Enters the master of the house. Enters the star of the great drama. The "struggle for self" is not the crown of creation. The struggle for others—and as we shall see it later as the struggle with others for the common good—comes to its own. This latter force "was destined from the first to replace the Struggle for Life, and to build a noble superstructure on the foundations which it laid. To establish these foundations was all that the Animal Struggle was ever designed to do."

Drummond in his enthusiasm almost overstates the case. His whole book is a prose-poem of nature and creation—the language so rich, the argument so coercive, the spiritual quality so inspiring, the prophecy of the inevitable "kingdom of good will" so convincing.

He complains that "as the story of Evolution is usually told, Love—the evolved form of the Struggle for Others—has not even a place." Nature has been interpreted as struggle for self, and that only—a never-ending, tragic conflict, a blood-red war. With the corresponding "triumph of the philosophy of force a great blight fell upon all Christendom," to quote Nasmyth again. "In the intellectual life of the western world all generous impulses, toward justice, humanity and brotherhood, all the idealism which is based on the fundamental social instincts of the human race, and to a large extent all faith in religion, were crushed out by the resulting avalanche of Materialism." Truly, as an age or epoch thinketh in its heart, so is it! We have thought and we have lived a lie!

In the face of this stalking lie, let the truth be told. That

truth is that the supreme factor in the evolution of the world is the "struggle for others." "No such consummation ever before occurred in the progress of the world as the rise to potency in human life of the Struggle for the Life of Others. . . . FROM SELFISM TO OTHERISM IS THE SUPREME TRANSITION OF HISTORY."

This supreme factor, as we have seen, is not an after thought with creation. It is basic, fundamental. "Its roots began to grow with the first cell of life which budded on this earth . . . in the tiniest protoplasmic cell, Life is receiver *and giver*. Self-sacrifice saves its life."

"All life in the beginning is self-contained, self-centered, imprisoned in a single cell. The first step to a more abundant life is to get rid of this limitation . . . and the first act of this prisoner of Self is to break the walls of its cell and give life to another. Thus sacrifice is the universal law and the universal condition of life. This act of fertilization . . . is a resurrection of the dead brought about by a sacrifice of the living, a dying of part of life in order to further life."

There is something thrilling in the record of biological science which declares that the scientist must postulate for protoplasm an even more fundamental structure than the microscope is capable of revealing to us—ultra-microscopic material units, each in turn composed of a group of still more minute molecules; and each of these capable of nourishing themselves—but also of multiplying by the process of division or fission, or self-sacrifice we have noted above.

Still more thrilling is the immortality, as it were, of these microscopic beings, the fact, as stated by Dendy, "That there is no room for death in the history of these simple organisms (unless it be death by accident), for every time fission takes place the entire body is used up, and nothing is left over to die." Here is the ultimate and supreme sacrifice of the whole being for the life and unto the life of another, and another, and another into a species of immortal existence—for who shall say that it is not an eternal process? Dendy does not hesitate to declare: "There is a *race* life as well as an *individual* life, and we cannot realize too clearly that in the economy of nature, the former is of infinitely greater

importance than the latter." (*Outlines of Evolutionary Biology,* by Arthur Dendy.)

In the light of such declarations we may well ask, is self-consideration the first and paramount law of nature and the only rational basis on which to run the wheels of human industry, commerce, and finance?

In the flowering plants the self-sacrifice function is seen at work with still greater definiteness. "Watch them at work for a little and behold a miracle! Instead of struggling for self the flower lays down its life . . . and in the bloom of the flower, the biologist sees the flush of the young mother; in the fading, the eternal sacrifice of maternity . . . this miracle of Beauty in the plant life is the miracle of love. . . .

"But the flower botanically is the herald of fruits and seeds, without which the struggle for life itself would almost cease. It is for these that the animal world struggles. Three fourths of the human race live on rice, a seed. Of the other fourth, three fourths live upon grains—barley, wheat, oats, millet . . . every plant in the world thus lives for others"; and when man lives upon seeds and fruits and grains he is literally living on love.

If the struggle for life has made man, braced and disciplined him, it is the struggle for love that sustains him. Nearly all the beauty of the world is love-beauty. Nearly all the music of the world is love-music. Nearly all the foods of the world are love-foods.

Thus the struggle for the life of others grows in influence, place, and power throughout the whole range of the vegetable world, and on up through the animal kingdom, in a still more significant manner, as we shall see later, until it culminates in its most consummate expression, a human mother. "Here we reach the family, the creation of Love, the crown of all higher life."

Considering then these two elemental aspects of the life-principle, nutrition and reproduction, the one the root of the struggle for self, the other the root of the struggle for the life of others. The first has a purely personal end. Its attention is turned inward; it exists only for the present. The second in a greater or less degree is impersonal; its attention is turned outward; it lives

for the future. And taken prophetically the function of reproduction is as much greater than the function of nutrition

"As the Man is greater than the Animal,
As the Soul is higher than the Body,
As Cooperation is stronger than Competition,
As Love is stronger than Hate."

To some of my readers it may seem a little incongruous to speak of the "Christ spirit in the animal world." It is indeed very offensive to some people to suggest that there is any kinship whatever between themselves and the lower animals. Such a suggestion is highly objectionable to our friend Mr. Bryan in his attacks on the teaching of evolution. However, in these papers I am not arguing for our kinship with these wonderful beings of the lower orders. I am disclosing a lesson for our lives from their lives. Indeed, my subject is scriptural. In one of the most tremendous moments in the life of Christ, as he went up to Jerusalem, and collided with the Pharisees and chief priests and rulers, in that collision that rapidly culminated in the cross, his heart went out in a bursting passion of selfless devotion to his own people, and his own nation, and to the capital city, that incarnated the very life of the Jews, and to describe this love as he wept over the city, he could find no higher type of tenderness than that of the old mother hen that he had doubtless observed when a boy in his father's humble home: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!"

"Even as a hen." "The spirit like the Christ in the animal world!" It may be said, indeed, that as the heavens declare the glory of God, and the firmament showeth his handiwork, so doth the whole animal creation. Walt Whitman, who declared that he refused to argue about God, said in a wonderful line, "There is miracle enough in a mouse to confound sextillions of infidels." The whole animal world is a transcendent parable of nature for our spiritual education.

When I was a small boy I was delegated by my mother to

drown a family of young kittens. I put them into a basket and took them down to the river one cold night in the late fall. I pitched them out one by one. But as the poor little blind things pawed around in their strange and freezing environment, my heart relented, and I raked them out with a long stick, and put them under a hollow stump for the night—strange hostelry after cuddling up into the warm breast of old "Mollie"—the mother cat —and stranger kindness on the part of the small boy. When I got back home old Mollie was going from room to room in the old home crying as if her heart would break. Upstairs, downstairs, cellar, attic, out-house, barn—everywhere, looking up with wild pathos into our faces, and begging us in plaintive cries to tell her where were her little ones. "A voice heard, lamentation, and weeping and mourning, Rachel weeping for her children, and would not be comforted—because they are not."

So vivid are the memories of childhood that if I silently listen I can still catch the penetrating cries of old Mollie, the old mother cat, weeping for the little ones. And she a feline! Kin to the tiger, the leopard, and the lynx—described as unsocial, fierce, bloodthirsty—nevertheless, weeping for the lost little babies!

There is no doubt that "The female of the species is more deadly than the male." And here is the tap-root of that deadliness. It is the ferocity she displays in defending her young. We have all been warned to be on our guard and not tamper with a mother dog with her litter of pups. The she bear will fight for her life against man or beast in the struggle for self in the haunts of the forest, and then she will retreat with her chops red with the blood of her enemies, into her lair and lie down and let her cubs suck her to death. A biologist at our Methodist college at Mount Union, Ohio, told me that he has seen the mother eagle, caught in hatching time by forest fires, fly toward the flames as if to beat them back, and then, repulsed by the advancing fire, retreat yard by yard, settle down and "gather the little eaglets under her wings" and burn to death before she would abandon them to their hapless fate. And the eagle is a bird of prey, solitary, unsocial, and fierce! Yet what a thrilling exhibition of love and devotion and self-sacrifice.

Who told us that the animal world was all "red in tooth and claw"? Who told us that nature was all one vast bloody arena of the struggle for self? Where have they been looking? The whole world of living things spreads before our vision daily, hourly, a vast panorama of affection and care and consideration for others; of devotion and self-sacrifice, yea, even of death for these others. The poet Burns would almost turn his plow aside to save the snug, soft, tender home a mother mouse made for her little ones. The hunter sits down at the trap and almost sheds a tear as he releases the female otter to go back wounded to her baby otters. Every bird's nest is a word of God—trumpet-voiced with its message of "the struggle for the life of others." If one could go through the entire world of living creatures, in sea and earth and sky, with his eyes open, and report to man the story of parent love of all these creatures, from the lowliest to the highest, it would constitute one of the most thrilling and inspired records in all the lore of the earth. Perhaps after following the haunts of these lowly creatures for a while, we would not be so hypnotized with the triumph of the ruthless, and the strong, and the mighty man of mammon, in human affairs. Perhaps we might cease to worship at the shrine of the gain gods, which trample humanity into mire. Perhaps the call of Jesus to "lay down our lives for the sheep" would become as it is, glorious and supernal.

Now you may say, all this wonderful love story is just of a blind instinctive maternal love. Even in its lowest form, blind, unreasoning, instinctive, it is almost divine in its beauty of significance. In a former paper I showed how the "struggle for the life of others" was rooted in the function of reproduction. This root now grows into the powerful stalk, maternal love. Later if we will be patient, the stalk will be seen to branch out into the vigorous forms of "mutual aid." Later still, these branches will bloom and blossom with fruits of eternal life—with compassion and sympathy, and benevolence, and justice—and God, for God is love. "And every one that loveth is born of God." "And he that dwelleth in love dwelleth in God, and God in him." Such is the high reach of the theology of the New Testament.

This consideration of maternal love is, as it were, then the

second stage of the argument. Let us meditate upon it a little further. The scientists are never done telling us of the miraculous fashion in which Nature looks after the larva, the buds, the seeds, the eggs—the infant world. Writes Drummond: "Without some rudimentary maternal solicitude for the egg in the humblest forms of life, or the young among higher forms, the living world would not only suffer, but would cease." Theologians are very jealous about preserving intact the doctrine that "God created the world." That is well. But had we not better at least change the past tense "created" into the present, and say, "God creates the world"? And speaking with the utmost reverence we must go on and say, "Every living creature is a co-creator with God." Every amoeba that divides itself and dies to give its life to its next; every creeping thing that lays its egg; every womb that bears its young—co-creators with God, in God. But I have no desire to theologize. Let me back to my knitting.

What I want to dwell upon here is the fact that in the feelings, thoughts, actions, or in the subtle processes by which the young of all life are created, developed, protected, and trained, we have a school that has never closed its doors for ten thousand thousand years—a school whose curriculum is not one primarily of art, and science, and language, nor a school of self and self-seeking, and gain, or profit, or power, but a school in all the virtues, which, in terms of man, are the virtues incarnated and exemplified in Jesus Christ. The gospel of righteousness taught by the Divine Teacher is no accident, no imposition, no unnatural excrescence. He did not "come to destroy but to fulfill."

Every frog pond is an astounding revelation of this care of infancy. It sometimes takes 100,000 movements to weave the silken grave-clothes of the caterpillar, in which it sleeps until the day of its resurrection. J. Arthur Thomson writes: "The true inwardness of the remarkable story is, perhaps this, that the full-grown butterfly or moth is usually an intensely active creature which eats little or nothing, grows not at all, but lives for love."

The old Scotch ornithologist MacGillivray counted 2,379 feathers in the nest of the long-tailed tit. In a river in New Guinea there lives a fish called Gulliver's Kurtics. The male

carries the package of eggs on his nose in a remarkable ring, and defends them as his first charge. The male sea-horse carries the eggs about in his vest-pocket until hatched.

The male hara-bill locks the mother up in a hole in a tree, with her eggs, and later with her young, and to this fortress he brings all their food, wearing himself out, the scientist tells us, "with his other-regarding exertions, while the female becomes fat." Sometimes, the story runs, "the male bird dies without having the reward of even seeing his children." In bird life of this character we begin to see the outflowing of the parental, maternal and paternal instinct into the little family, the group, the contagion of the affections entering into the whole social body.

But the crown and glory of all this ethical development is seen in the human mother. No paraphrasing of the two classics on this theme can do it justice. We can only pluck a petal here and there from the perfect flower of thought of the two great expounders of this truth, Henry Drummond and John K. Fiske. The reader is referred to Drummond's great chapter on "The Evolution of a Mother," in the book referred to above, *The Ascent of Man,* and also to John Fiske's scripture, *Through Nature to God.* This latter is one of the finest intellectual and spiritual products of the scientific era. Drummond but develops Fiske's great contribution. Nature, he says, has never made anything since all creation culminated in the mammalia. The mammalia are the "mamma" creatures, the mothers. Drummond asks, "Is it too much to say that the one motive of organic nature was to make mothers? Mothers once evolved, all else, tribe, clan, society, civilization, ethics, religion—the kingdom of God—would follow in due course of time.

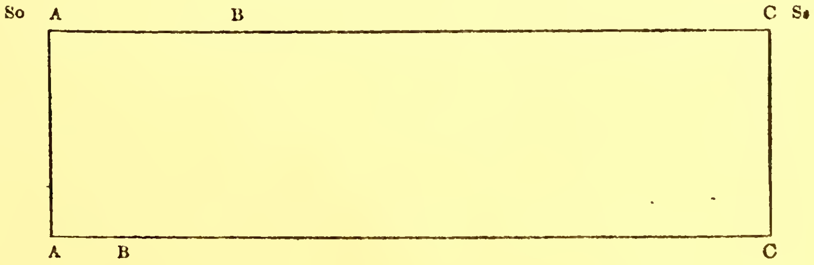
In the lowly forms of life the offspring are counted by millions. In the mammal the rule is one, and this one a little helpless thing, that must forthwith perish if not cared for. The mammal carries the unborn creature in her own body. When then she saw it, and smelt it, and when it dug its nose into her body and lived, when it bleated, or barked, or cried, something started in her emotions—it was solicitude, care, tenderness, sympathy, love! As the days passed in association and the little thing had need,

came selfless devotion, disinterested concern, and in many a case self-sacrifice even unto the death.

In the "extension of the duration of infancy" Fiske sees the central fact in the genesis of humanity. Days of care passed into months, and months into years. It was a long, long course in ethical culture and social relationship. Natural selection, misinterpreted as the ally of the struggle for self only, came to the aid of this parental love. All the instincts that could contribute to the preservation of offspring were forced to the front and were favored and cultivated. This developed a whole series of reactions different from those of mere self-preservation. This passionate love of the child drove the blood to the brain. Love simply had to "find out the way." Intelligence grew. It fostered the gregarious spirit, and the group developed. Human society was created.

Evolution now became psychological rather than zoological. The temple was erected. The education of the spirit that was to inhabit that temple began its eternal progress. And a little child has led the way.

Perhaps now we have taken the second step in the argument. The first step was to show that in the unescapable and inevitable fact and force of reproduction there is no living creature in existence that lives for itself alone. Our second step shows that in the care of these young things, from the lowliest life up to the mammals, the crown of all creation, and then up through the sacred history of the human mother with her babe, that to her is a child forever, this care for others grows on and upward with ever-increasing volume so that we may now extend our first diagram and visualize the coercion of the argument thus:



Let the plane stand for all living things. Let S^s stand for the struggle for self, and S^o for the struggle for others. Then the line BB is the line of all development. And the law of all life and progress may be stated as follows:

IN THE EVOLUTION OF ALL LIVING CREATURES THE "STRUGGLE FOR SELF" DECREASES IN RELATIVE SIGNIFICANCE AND THE "STRUGGLE FOR THE LIFE OF OTHERS" INCREASES.

Let the eloquence of John Fiske summarize: "Now the moment a man's voluntary activities are determined by conscious or unconscious reference to a standard outside of himself and his selfish motives, he has entered the world of ethics, he has begun to live in a moral atmosphere. . . .

"Along with the rise from gregariousness to incipient sociality, along with the first stammering of articulate speech, along with the dawning discrimination between right and wrong, came the earliest feeble groping toward a world beyond that which greets the senses, the first dim recognition of the Spiritual Power that is revealed in and through the visible and palpable realm of nature . . . a society of human souls living in conformity to a perfect moral law is the end toward which, ever since the time when our solar system was a patch of nebulous vapor, the cosmic process has been aiming."

"THY KINGDOM COME: THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN."

A PAGE OF POETRY

THE FLORAL REVELATION

Washed by the dew of the morning,
Kissed by the glow of the sunshine,
Blessing the eye with your beauty,
Charming the sense by your fragrance,
Closing all fairness within you
Yet flinging all sweetness about you:
Flowers of the field and the forest,
What do you say to me?

Not of the splendor that crowns you,
Not of the glory within you,
Not of the riches you scatter;
But of the thoughts of your being—
Wonderful mystical meanings,
Deeper than seeing can fathom,
More than to sense is apparent—
Will you not speak to me?

THE SAVIOUR AND THE SINNER

Luke 7. 36-50

Weeping I come to Thee,
Humbly I bow the knee,
  Kissing thy feet;
Lowly my soul adores,
Ceaseless my voice implores,
My heart its offering pours—
  Priceless and sweet.

See now the ointment start
Forth from my broken heart—
  Poor shattered vase!
But thou wilt not despise,
'Tis precious in thine eyes;
Accept the sacrifice,
  Count it not waste.

Saviour, thy voice I hear,
Breathe on my longing ear
  Accents of heaven:
"Although thy sins were more
Than sands on ocean's shore,
Much hast thou loved—therefore
  Much is forgiven."

EDITORIAL DEPARTMENTS

NOTES AND DISCUSSIONS

WILLING—DOING—KNOWING

It may have been a rather frivolous question, but it was a perfectly natural one, that the Jews asked concerning Jesus: "How knoweth this man letters, never having learned?" Originality is always an inexplicable thing to the conventional mind. The stereotyped and second-hand intellects always make this traditional demand for an objective authority. It is quite possible that the Nazarene boy did attend a synagogue school in Nazareth, but it is certain that he was without the rabbinical education which it was deemed necessary to possess in order to acquire expert authority on doctrinal opinions. He had not, like Paul, sat at the feet of Gamaliel.

Yet our Lord had been to school, a very private school, for he says, "My teaching is not mine but his that sent me." He was not school taught, nor even self-taught; he was God-taught. Religion does have some outward sources of information. There is a Holy Book, holding the record of spiritual revelations and experience through thousands of years; and there is a Holy Church, first a chosen nation and now a sacred society, which is the custodian of the divine oracles and an instructor in its truth. But the authority of these, as Protestantism affirmed at the beginning and should continue to affirm, depends not on their infallibility but upon the inevitable spiritual response and acceptance of the sympathetic soul. Religion is not a second-hand tradition, something handed down, but a first-hand relation with God.

Jesus Christ was an unparalleled teacher. It was not his words alone, but the spirit and life in them that conveyed moral and spiritual values. His words were more than words; they were real things, revelations which wrought revolution in the life of humanity. They were a disclosure of his own nature which initiated

spontaneous judgment and sent people not to books but into the depths of their own hearts to find there a personal echo to his message. Therefore, Jesus laid no primary stress on historical or other evidence. He did not even make a written record of his own words. He knew and announced that they would be recalled not by a record but by a spiritual sympathy. Nor did he depend on the miracles wrought by his love and power. It is not by signs and wonders that the Godhead of Christ is made known, but by the grace and truth of his nature that the Divine glory is revealed.

How then shall we be taught religious truth? In the conflict of opinions, the battle of creeds, the struggle of sects, the debates of dogmatists, where shall we find God? How shall we solve and answer the problems and puzzles of theology? "Study," says the scribe; "Accept our Creed," says the priest; "Act," says Jesus Christ. For these are the words with which he answered that question at Jerusalem: "If any man willeth to do His will, he shall know of the teaching, whether it is of God or whether I speak from myself." (This doing which opens the way to God must not be confused with the "deadly doing" of mere outward works; it is an activity of the inmost personality.)

In the realm of morals and religion, willing and doing come before knowing. Indeed, this is true in other spheres of human thought and action. Practice generally precedes theory. Art comes before science. Men farmed before they studied agriculture. Everybody eats and drinks long before they study the chemistry of breadmaking or the process of digestion. All of us talked before we learned grammar and have tried to reason without studying logic. Eyes can see even when used by a brain that never knew anything about optics, and music is heard and enjoyed by multitudes entirely ignorant of acoustics. Our modern pedagogy has at last absorbed this idea and insists that we learn by doing. One day it will add the principle involved in the Christ-ideal, that we teach by being.

Life therefore is more important than doctrine and precedes it. Religion is not a theorem to be thought, but a life to be lived. Our opinions depend much more upon our lives than our lives upon our opinions. A skeptical and rather immoral acquaintance said

to Pascal: "If I had your convictions, I would be a better man." He replied: "If you lived a better life, you would have more accurate opinions." Men first do things and then discover reasons for their conduct. This is supremely true in religion, which is the most practical of all interests and can only be really learned by living it.

Life has its seat in personality. The deepest life of man is not in the intellect but in the will. Some truths there are which can be settled by the intellect alone, such as the multiplication table and the binomial theorem, but they do not commonly touch either the feelings or the will. Even that noble document the Constitution of the United States cannot influence our national devotion like the Declaration of Independence (an act rather than an argument), and neither of them can sway the soul more strongly than the flag, which appeals to the heart rather than the head.

All knowledge has a moral background. Here are some quotations from the masters of human thought which illustrate and confirm this statement:

> Pascal: "The perception of truth is a moral act."
>
> Fichte: "If the will be steadfastly and sincerely set upon what is good, the understanding will of itself discover what is true."

Even some men of science who, chiefly because of the impossible attitude of the church, were kept from its fellowship, had the same vision. For example:

> Tyndall (in an essay on Induction): "The first condition of success is an honest receptivity—and a willingness to abandon all preconceived notions, however cherished, if they be found to contradict the truth. Believe me, a self renunciation which has something noble in it and of which the world never hears is often enacted in the private experience of the true votary of science."
>
> Huxley: "The great deeds of philosophers have been less the fruit of their intellect than of the direction of that intellect by an eminently religious tone of mind. Truth has yielded itself rather to their patience, their love, their singleheartedness and self-denial, than to their logical acumen."
>
> William James (both scientist and philosopher): "All philosophies are hypotheses, to which all our faculties, emotional as well as logical, help us; and the truest of which will, in the final integration of things, be found in the possession of the man whose faculties, on the whole, had the best divining qualities."

To these human testimonies let us add the words of Jesus Christ: "He that doeth the truth cometh to the light."

The highest truths are not reached by reason alone, but by spiritual receptivity. Music can be understood only by the musically minded and art by the æsthetically accomplished. Love cannot be reasoned out, nor goodness. All men, even sinners, have a religious nature; they only need to use it and religious knowledge will be achieved. The knowledge of persons especially demands sympathy. One of the difficulties in writing and reading history is that we can understand other lives only through a self-knowledge that attunes in us the responsive chord to the meaning of their lives. The perfect understanding of love is based on the accord of wills. Therefore Tennyson makes the simple-minded wife of the scholar say, "I cannot understand, I love." Our communication with persons lies in two strata, knowledge and love. By the former, external things like facts and thoughts are communicated; by the latter, personality and power. Bengel, commenting on the text, "If any man willeth to do his will," comparing verb and noun (θέλῃ and θέλημα), cries *"Suavis harmonia!"* that is, sweetest sympathy. Religion *is* the accord of wills—God's will and man's.

Moral obedience brings mental illumination. Man gets rid of doubt by the abandonment of sin and the surrender of self. Some little we do know from the start, not by reflection but by perception. Any creature with a moral nature knows that there is right and wrong and that character is the only power that brings redemption from evil. Any moral vision that faces Jesus Christ sees there the full ideal of character. Even those who never heard of him have had dim glimpses of God in sacrificial love, in motherhood, in heroism and even the imperfect goodness of humanity. Submit to this vision and the light shall go up within thy soul. Does a man say: "I am not a poet, I cannot interpret life in rhythm and rhyme"? What of that if one's heart leaps up when it beholds a rainbow or dances with the golden daffodils? The poet is in him whether he can write poetry or not. Shall one say, "I am not a theologian; I cannot formulate religious truth"? What of it if any holy spark of duty comes to the soul that gladly follows the gleam?

All knowledge is a progressive experience. It begins with that act of the will we call faith and then goes on to know the Lord. Willing may be now and knowing hereafter. If the vision tarry, wait for it. The guns of the fortress taken to-day bear on the foe and forts of to-morrow. The way to strengthen faith is to grow in holiness.

"Not he that speaketh the name, but he that doeth the will" is the rhythmic rendering by Longfellow of a saying of the Master. How this simplifies Christian evidences by placing every man within reach of salvation! How utterly un-Christian are those who would make difficult doctrines and perplexing problems the fundamentals of faith! These things may be true, but if so the saved man will find them out some day. No one is saved by them. Be a true man and you will become a religious man. Be loyal to the light you have and soon the Sun of righteousness will flood heart and life with its glory. So Father Tabb sang:

I give you the end of a golden string
  And wind it into a ball;
It will bring you at last to heaven's gate
  Built in Jerusalem's wall.

In his comment on the text on which this paper is based, John 7. 17, Godet adds this touching story in a footnote:

> Permit me to cite a bit of missionary history which seems to furnish the most beautiful commentary on this saying of Jesus. It is taken from the account of the sojourn in Lhassa, capital of Thibet, of MM. Huc and Gabet, the Catholic missionaries to China in 1846.
>
> A physician formerly of the province of Yunnan showed much generosity. That young man, after his arrival at Lhassa, lived a life so strange that every one called him the Chinese Hermit. He never went out but to see sick folks and generally only those who were poor. The rich asked his aid; he did not care to answer their invitations, save as forced by necessity to gain subsistence; for he took nothing from the poor for the service devoted to them. The time not absorbed in seeing the sick he consecrated to study, spending the greater part of the night with books. . . . One day he came to see us in our little chapel as we were reciting the breviary. He stopped near the door, waiting gravely and in silence. A great colored image, representing the Crucified One, had doubtless fixed his attention, for as soon as we had ended our prayers, he asked us brusquely and without stopping for the usual courtesies, what that image stood for. When we had answered his questions, he crossed his arms on his breast, and, without saying a single word, remained motionless, his

> eyes fixed on the Crucified One. He kept that posture nearly half an hour; his eyes at length overflowed with tears; he extended his arms toward the Christ, then fell on his knees, thrice striking the ground with his brow, and then raised himself, crying, "Behold the only Buddha that man can worship!" Then turning to us, with a profound bow, he added: "You are my masters, take me for your disciple."

Godet remarks: "Such is the profound affinity between the soul that *wills to do* the good as it has been revealed to his conscience and the Christ by whom he beholds himself made to realize it." Perhaps we should add that this lovely story convinces us that even Abbé Huc ought to have learned from it that not by Romish dogmas and sacraments nor even by Protestant creeds and confessions does man find God, but by following the inward light of the soul until it leads at last to the Light of the World.

THE EDITOR'S PAPAL BULL

If the Editor of the Methodist Review were made our Pope of Ministerial Education, probably he would not seriously interfere with the program of the present Commission on Conference Courses of Study. Possibly he might make certain suggestions as to textbooks, never, however, introducing works simply because they echoed his own opinions and prejudices, but always those which had a high spiritual objective and were at the same time challenges to fresh and original thinking.

But one bull he would issue and ordain: At the reception of candidates for admission on trial or for election to full membership a special executive session of the Annual Conference should be held, attendance on which should be demanded of every member of the body. At this session, made aflame with Pentecostal fervor by song and prayer, each candidate should be required to briefly state three facts: 1. He should give his testimony as to personal religious experience; 2. He should declare the reasons that had impelled him to enter the ministry; 3. He should state his own convictions as to religious doctrines, and not merely recite the formulas found in a book.

It is not in books or in the decrees of councils that any man can find true faith, but in heart, brain, and life. The EDITOR might issue this as a sort of a papal bull, but it is by no means a popish method of procedure. The Protestant philosophy of religion is not based on external authority but on inward spiritual certainty. The principle of "the right of private judgment" has been the ideal of all the great leaders of evangelical religion—such as Paul, Luther, and John Wesley. The ignorant demand made to-day by many excellent folks for limiting the range of the study and thought of ministers and members to a lot of cut-and-dried traditional theological propositions is born of a strange fear-complex based on a subtle skepticism of their own, which has destroyed their spiritual freedom. Orthodoxy cannot be saved by a method which would make religion a dead and motionless thing. Christianity can be kept alive only by a living faith that breathes in a spiritual atmosphere and feels the thrill of a Kingdom climate.

We examine men in Doctrine and Discipline, but are we interested in the actual doctrines they think and the religious discipline that orders their living? There is little danger of heresy in men who have a first-hand piety, straight from the throne, and who share with Jesus Christ his heartbreak over lost souls and a lost world. What is fundamental in religion? This: "Other foundation can no man lay than that is laid, which is Jesus Christ." It is upon a living Person that the church must be built and not on a lot of propositions uttered by dry-as-dust theologues. The church must continue to issue, as norms for teaching, creeds, and confessions by councils, assemblies, synods, and conferences. These rational forms of religious thinking will constantly be restated as the mind of the world grows, but Jesus Christ continues "the same yesterday, to-day, and forever." And it is those who trust and follow him that come to know most certainly the truth about him.

What, then, should be our test of ministerial qualification? Certainly they should pass critical examinations on educational themes. But while much of the stuff of the sermon can be got from books, that is only the body of the sermon. The soul of the sermon is a message out of life. If preachers would confine their pulpit

work more closely to truths that they have lived and which will help to shape the lives of their congregations, much of the extra-confessional opinions which are being blatantly proclaimed by some as fundamental would be sent to the scrapheap where they belong. If only we Methodists would follow more closely the tolerant teaching of John Wesley, our father in God, on these matters! He may have been rather autocratic, but he was one of the wisest Popes that the whole history of Christendom has known.

WOMAN IN AN ANCIENT CHURCH

Paul, at Troas, heard a voice and saw a man calling him to Philippi. When he got there he found, not a man, but a company of women. There they were, the four missionaries—Paul, Silas, Luke, and Timothy—with a few women for their audience. Were they disappointed? I think not. Timothy could not forget his pious mother and grandmother, who had taught him the way to God; the physician, Luke, by his profession perhaps, had been brought unto those sympathetic relations with women which tinge his Gospel with its feminine charm; while Silas, whose very name is a short pet name for Sylvanus, must remember the mother that gave it to him.

And what about Paul? If, as seems probable, he had been a member of the Jewish Sanhedrin, he had been a married man. A widower now, possibly an unhappy marriage in his youth had put a stern note into much that he says about women. Yet he was too much the Christian missionary to neglect any opportunity to preach Jesus and the resurrection.

It is a pretty picture, the quiet nook by the river side, the open-air prayer meeting, and the little group—Euodias and Syntyche perhaps, but certainly and chief of all, Lydia, without whom there might not have been any meeting at all. And so in a woman's prayer meeting began the first Christian church in Europe, the mother church of all the western world, the most loved and most loving church in the New Testament. Paul was its founder, Luke its first pastor, but a band of noble women seems

to have furnished the core of its membership. A little later, in writing to them, Paul exhorts: "Help those women who labored with me in the gospel." Jesus Christ won that day a nobler victory than that of Julius Cæsar at Philippi a generation or two before. It began in the conquest of a woman's heart and heralded the subjugation of Europe and America to the Cross.

So this church at Philippi seems to have been distinctively a woman's church. Two of its three charter members, Lydia and a Greek slave girl, were women. The same seems to have been true of the other Macedonian churches, Berea and Thessalonica, where among the earliest converts were "chief women," "honorable women not a few." Paul had the same experience in Achaia, where he found Damaris at Athens, and finally met at Corinth Priscilla, the outstanding woman leader of the early church, who Harnack has suggested may have been the author of the Epistle to the Hebrews.

It is true of both false religions and true that their final fortress of power is in the heart of womanhood. Thus far in history, few women have found first rank among the great creative geniuses who have adorned the world: they have furnished no Plato in the province of philosophy, no Raphael in the realm of art, and no Beethoven to weave the magic spell of music. But in the loftiest sphere of life, that of sainthood, they stand supreme. The highest written of all mortal names is that of a woman, the virgin mother of our Lord.

And this is especially the genius of Christianity. There is something in our faith that appeals to women—the babe in the manger, the daughters of Israel, the ministering women of Galilee, the sisters of Bethany, the weeping Magdalene. The most affecting monument of mediæval art is the oft repeated Pietà, representing the holy women paying the last honors of love to the crucified Christ. Last at the cross, they were first at the sepulcher. Though no woman was chosen for the apostolate, yet they were the first witnesses and heralds of the gospel of the resurrection. By a true instinct, the women of the first century seem to have divined that the gospel brought the promise of a higher life for womanhood and the centuries have vindicated their trust.

O woman hearts, that keep the days of old
In loving memory, can you stand back
When Christ calls? Shall the heavenly Master lack
The serving love which is your heart's fine gold?

Do you forget the hand that placed the crown
Of happy freedom on the woman's head,
And took her from the dying and the dead,
Lifting the wounded soul long trodden down?

Do you forget who bade the morning break
And snapped the fetters of the iron years?
The Saviour calls for service; from your fears
Rise, girt with faith, and work for his dear sake!

The original Philippian ratio of two to one still exists in the modern church. This sexual inequality has often been made the basis of stupid and cynical criticism. The preponderance of men in the penitentiary is certainly not an argument in favor of crime! Women do keep up the church, and many other good things would perish without their patronage and aid. If men too often seem to have deserted the church is it not because they first have deserted love, purity, and all the finer graces of life?

The church at Philippi was a family church. From the first, household religion was emphasized. Its first members joined by families, those of Lydia and the jailer. Here is woman's supreme sphere. Whatever views we may take on the woman question as a whole, we are all agreed as to her domestic supremacy. It is motherhood that recreates the world. At this moment, it is upon European motherhood that rests the burden of replacing the manhood murdered in the Great War. In these frail vessels the mysterious treasure of human life passes from generation to generation. No words are more potent to the mind and heart of any true man than "wife" and "mother." They represent the good for which men chiefly toil and fight. I suppose that no man can speak with perfect mastery and taste upon this theme. Woman is, after all, a mystery to man, perhaps also to herself. She is the strangest combination of strength and weakness. Gay, light-hearted, and almost frivolous among the flowers and at the festival of life, let storm and wrath come and her white arms become a shield to protect her loved ones. We touch here a power quite different from

that which rules in state and market-place. The divine secret of love which best interprets Calvary is hidden in the heart of motherhood.

—Happy he
With such a mother! Faith in womankind
Comes easy to him; though he trip and fall,
He shall not blind his soul with clay.

Home is the fountain head of society and character and women largely rule it. When they are shallow, vain, and frivolous, men become cruel, selfish, and brutal. When they are pure, true, and strong, they help to create purity, truth, and strength. The condition of womanhood is a touchstone by which all civilization and social order may be tested. Her ruin is worse than the fall of angels. It is still out of the home that flow the forces that shape the destinies of the nations and the world. Still worse than the nationalization of women, which may sporadically have occurred in one or two small communities in Russia, but which even Bolshevism does not propose, is the nationalization of children, which is not only preached in Russia but practiced by the educational systems of America. The family dare not surrender its natural rights to the school or the state without social decay.

The church at Philippi was a missionary church. It was so from the first. Lydia was the earliest contributor. Paul had hardly left them and gone on to Thessalonica, when their gifts followed him once and again. As he proceeds to Corinth, still the Macedonian collections pursue him. He makes them the pattern of Christian stewardship in that greatest treatise on giving, the second letter to the Corinthians. This women's church, this household church, was also a missionary church.

This indicates a wider sphere than the home for woman's work. These women were indeed Paul's "fellow laborers in the Lord." Their activities burst the bounds of domestic life. Here we must respect the wisdom of Romanism; the most conservative of bodies, she has recognized that there are many women without home ties, with gifts that go beyond the family fence, and she has employed them freely. All our theories must give way before such a phenomenon as Joan of Arc, a peasant girl, for whom the sheep-

fold was too narrow a field, and who became the inspired shepherdess of a nation. A woman's field, like that of a man, must be the world. And so it has ever been. In every holy war they first lift up the banners of the crusading hosts. No great cause can succeed without them, and whatever evil is opposed by the deepest heart of womanhood is already doomed.

Of course, woman's chief work must be for women. These self-respecting and influential women of Macedonia could not neglect their less fortunate sisters in licentious Corinth and impoverished Jerusalem. As Paul in his vision saw and heard a man, so our sisters hear the bitter cry of womanhood, burdened with ancestral wrongs. In the slums of our cities they are transforming kennels into homes; into the seclusion of harem life they bear the good news of God; to the bedside of pain they carry the medical skill of Christendom. Well does Kipling put into the mouth of the suffering womanhood of India, in his "Song of the Women," in praise of the medical mission of Lady Dufferin, directing spirits in which were our own Isabella Thoburn and Clara Swain:

> If she have sent her servants in our pain,
>   If she have fought with Death and dulled his sword,
> If she have given back our sick again
>   And to the breast the weakling lips restored,
> Is it a little thing that she hath wrought?
> Then life and death and motherhood be naught.

What can women do? Every day new doors of opportunity open to their eager quest. Meantime, they still can do what for centuries they have been doing. They can give like the poor widow, who, offering her all, won the favor of the Lord; they can pray like the Syro-Phœnician, whose heart-broken wail brought healing from his word; they can serve like Mary of Bethany, whose loving hands broke the costly vase of love's fragrance, and of whom he said: "She hath done what she could."

RETURNING HOME

An After-Vacation Reflection

The saddest sight in the universe is a man in ruins. Such was that Gadarene demoniac whom the Saviour found among the tombs and rescued, giving him back to the sovereign keeping of his own right reason. The life of the Healer brooded over him, crowding out the old darkness and despair and bringing in the new peace of a holy trust. No wonder he wanted to stay with Jesus, and we wonder at the Master's refusal. He granted the prayer of demons and let them enter the swine, granted the prayer of the Gergesenes and departed from their coasts, but denied the prayer of the rescued soul and tells him to go to his own home and there witness for Christ.

It was wholly natural that he should wish to stay with the Master. Love ever cries with Ruth, "Entreat me not to leave thee, or to turn from following after thee." We long to abide with those we love and give our whole lives to a loving cleaving to them. Yet it may be a greater love than can endure and even invite separation for love's sake. Devotion may as surely be shown by absence as by presence.

Doubtless there was a helpless feeling of dependence upon the Lord. Sin had cut away the foundation of his self-reliance, and he felt that he could only keep saved in the presence of the Saviour. Yet the saving power of Christ is not for any one time or place. We must learn to lean not on the human presence but the Divine might.

Perhaps his own misconduct had caused his downfall, and he was ashamed to go back to his old associations. Old faces and places might bring back the past like an ugly dream and the painful memories be of themselves enough to drive him away again from among men and into the awful shadow of the tombs. Yet home he must go and there live down his shame and prove his manhood.

It is so easy to believe we could be very much more pious in a different environment. If only we could leave worldly associations, live in that more religious neighborhood, hear that wonder-

ful preacher, enjoy that richer spiritual fellowship, how easy it would be to grow in grace and live the holy life!

The last lesson that many good people learn is that it is our duty to create blessings rather than enjoy them. Indeed, the enjoyment business broke down in the Garden of Eden, and man has been given the bigger job of turning the desert into a garden.

Perhaps this man wanted to be an apostle. The church has often most unwisely yielded to the importunities of reclaimed reprobates and given them the care of souls. The wisest of these redeemed souls have themselves seen this clearly and found their most fruitful ministry in rescue work among their own associates.

Home has the first claim; the man who neglects it is little better than a vagabond, whether it be Dives on his vacation tour or Lazarus on the tramp. All life's purposes cluster about the home; for its sake all institutions exist; at its altar fires are kindled all the torches of civilization; and when the kingdom of God is fully realized upon the earth it will be but the linked confederacy of myriads of happy homes.

The greatest home work is telling about Jesus and what he has done for us. For it is the evil spirit that makes us wander, while the good Spirit sends us home. Probably in the former days this man's rare homecomings had been a terror to his family; now it is a joy as he comes with the light of love in his heart and the message of love on his lips. There, where the wrong had been done, was the place to make restitution and undo the past by a future spent in obedience to the Master. The one supreme need of the church in our time, as in every age, is family religion. Our greatest work is always nearer than we think.

Some of us have just returned home from a few weeks of rest and recreation. Some of the demons of dullness and weariness have been cast out. Shall we not bring to our own household, to our home church, and to the community where we live a fresh testimony of the grace that has redeemed us? It is not the glory of an angel that he shines, but that he serves.

THE HOUSE OF THE INTERPRETER

The Bible is not a textbook of theology; it is a record of religious experience. Therefore its truths are not stated in scientific terms, but in the vernacular and in the tropic speech of literature. This places it in what DeQuincey called the literature of power, whose worth is abiding, rather than the scientific literature, which changes with every generation. The Bible does not give us truth primarily in the form of abstract propositions, but concretely, in pictures and symbols. This is the method of life, more enduring and gripping than that of logic.

This may have been a reason that the Hebrew, and not the Greek, became the chief instrument of divine revelation. The Hebrew was not afraid to use earthly imagery even in describing God and his attributes. The God of the Bible is one that touches us in all human and earthly ways. What we commonly call the natural, or ontological, attributes of God are rarely defined in such abstract terms as we use—omnipotence, ubiquity, omniscience—but are portrayed in terms of human senses and organs. The Old Testament Scriptures especially speak of the eye, hand, arms, ear, and even the wings of the Lord—meaning his knowledge, power, sympathy, etc.

While we should, probably, have more doctrinal preaching in the pulpit of to-day, the modern mind in the men of the street is frequently best reached by this concrete method of expression. Here are brief abstracts of that sort of sermons.

THE EYES OF THE LORD

The eyes of God are a symbol of his knowledge—linked to his omnipresence and omniscience. This must not be taken literally. *We* have eyes only in the head, but God, as was once said, is "all eye." He is the sensorium of the universe. In the Apocalypse, three times are the eyes of the glorified Christ described as a "flame of fire," so penetrating is the sight that pierces like an X-ray the solid-seeming universe. The seven golden lamps of Zechariah's vision are described as "the eyes that run to and fro through the whole earth." A blind God would be no God at all. "He that formed the eye, shall he not see?" (Psa. 94. 9.)

I. *The Doctrine.* We begin definitions of Deity by saying, "God is an infinite Spirit." On those two words, "infinite" and "Spirit" rest his natural attributes. As the soul is in the body, so is God in the universe. "In Him we live and move and have our being."

1. Defined. That God sees is implicitly denied by atheism, pantheism, and deism. It cannot be said of an impersonal God, an abstract principle, or an absentee First Cause. It is not the omnipresence of knowledge or influence merely. Creation implies that the whole God is everywhere present both in act and person. God looks after things himself; he does not need proxies in his government. Psalm 139 is the classic on this conception. God outstrips the swift thought of man, outflies the sunbeam. Cling to the whistling mane of the flying wind, leap astride the swift steeds of the lightning, and we find him waiting for us at every goal of being.

2. Emphasized. The ubiquitous God is specially manifest in some particular time or place, just as the human soul acts throughout the body, but is most at home in the brain and best revealed in the face. Nowhere is this more tremendously true than in the place of worship, "Lo, God is here! let us adore." In prayer, "Draw nigh unto the Lord and he will draw nigh unto you." So may the eyes of faith look into the eyes of our heavenly Father.

3. True of God only. Man's knowledge is but the shadow of God's. The best of human eyes are imperfect; even by adding lenses to them we see but a little way into the infinitely great or small. Indeed, it is an attempt to borrow God's eyes when we use the telescope, spectroscope, etc., his ears in the radio, telephone, etc. Even memory is but God telling you something of your past. He sees and knows it all.

4. All assent to these truths, but few realize them. The fool says in his heart that there is no God, but that man is a bigger fool who acknowledges his existence and ignores it. Yet he sees us as no one else. We live in concentric circles. The world beholds us outwardly, friends and family more penetratingly, but what does he see who "looketh upon the heart"? To practically believe this truth would transform our lives and revolutionize the world. The "practice of the presence of God" is the very soul of religion.

II. *Its Application.* The metaphysics of ubiquity and omniscience no man can fathom. But the practical truth of an available God is tonic to the conscience, comfort to the heart, and strength to the life.

1. As a warning. "All things are naked before the eyes of him with whom we have to do." Yes, we *have to do* with him—that is the solemn significance of the saying, "Thou God seest me." He is no idle spectator; he is the unescapable partner of our lives. God needs no police; his detection is perfect. There is no hiding from him; we can cut no cloak from a cloud nor weave any robe from the darkness through which he cannot see. There is no safeguard like light, no protection like publicity. Once men put up shutters and fastened them with bolts and bars; now they put in plate glass and the electric light.

Adam in the garden hides when he hears the voice of Jehovah, but like a lightning flash it reveals his soul to be more naked than his body. Shut the doors, pull down the curtains, put out the light, and there he is, the unescapable God. What does man see when he looks at us? Probably more than we guess, for even human eyes are sharper than we think. What does God see? the respectable sham, the selfish soul, the greedy swine, etc. Is it uncomfortable to be watched?

2. As a comfort. It is not a dread but a delight to sing "Nearer, my God, to thee." For the eyes of the Lord are not only judging but loving eyes. More than the ministry of seraph, the warmth of sunshine, the soft loveliness of starlight, is it to walk in the light of the Lord, to "so live as in the Great Taskmaster's eye" (Milton). So Moses "endured as seeing him who is invisible." In this misunderstanding and unappreciative world, in the midst of abuse and slander, in pain, sorrow and temptation, how blessed to say, "He knows"! Is it terrible to endure the steady gaze of an All-Seeing and All-Knowing God? There is something more dread-

ful still—the dream of a world without God, the vacant, empty eyesocket of Richter's awful dream. "The eyes of the Lord are upon the righteous and his ears are open unto their cry."

3. As help. Power is linked to presence and knowledge. "The eyes of the Lord run to and fro throughout the whole earth to show himself strong in behalf of those whose heart is perfect before him." 2 Chron. 16. 9. He is more than a spectator, he is an actor in our lives. The seeing Spirit is a helping Spirit. Criminals wait until the patrol has passed to perpetrate their crime, but the great Guardian of the world is always and everywhere "on the beat." "He that keepeth Israel slumbereth not nor sleepeth." The eyes of the Lord! No drowsiness invades those eyeballs, no heaviness rests on his eyelids, no dullness dims the clearness of that vision. So close are his own to him that they are the very "apple of his eye."

What can God see when he looks at me? Let me also ask, What does he want to see? Here are lines we learned in childhood:

"God can see me every day;
When I work and when I play,
When I read and when I talk,
When I run and when I walk,
When I eat and when I drink,
When I only sit and think,
When I laugh and when I cry,
God is watching, ever nigh."

"UNDER HIS WINGS"

Passages referred to: Deut. 32. 11; Ruth 2. 12; Psa. 17. 8; 36. 7; 59. 1; 61. 4; 91. 1, 4; Ex. 19. 4; Matt. 23. 37.

The "wings of Jehovah" are repeated again and again in the Old Testament as a symbol of the sheltering care and the brooding love of our heavenly Father. In the song of Moses God is pictured like an eagle feeding his young, nestling over them and teaching them the joy of flight. In the holy enigma of the cherubim who support the throne of the Eternal, we find wings that the Almighty uses for flying, shelter and defense. In the holy of holies they bent above the ark and their outstretched wings filled the room. It was under the shadow of these wings that Israel approached God. To hide beneath them was to flee to the sanctuary of God, to find forgiveness at his mercy seat.

I. *Wings Symbolize Flight.* They are among the most remarkable structures in nature, growing long pinions along the forearm of the bird to secure the mastery of the air.

1. God comes to our help. Not only may we flee to him; he will fly to us. His wings are *swift* wings. Strange, perhaps exaggerated, stories are told of the rapid flight of birds, such as of carrier pigeons at 90 miles per hour and swallows 400 miles in six hours. In the 18th Psalm, the singer cries: "In my distress I called upon Jehovah and cried unto my God. . . . He bowed the heavens and came down and darkness was under his feet; and he rode upon a cherub and did fly; yea, he did fly on the wings of the wind." Swifter than swallow's or eagle's flight, the wings

of God sweep through space and outstrip the comet's fiery wheels in coming to the help of his beloved.

2. He carries his own. "I bore you on eagles' wings and brought you unto myself." "He sent from above, he took me and drew me out of great waters." His wings are not only swift, they are *strong*. And he will teach us to fly. Man has always longed for the conquest of the air, and now he is beginning to realize the prophecy of Tennyson:

> "See the heavens fill with commerce, argosies of happy sails,
> Pilots of the purple twilight dropping down with costly bales."

But it is in a deeper spiritual sense that God teaches his children to fly. "They shall mount up on wings as eagles."

II. *Wings Symbolize Shelter.* They are a part of the protective clothing of a bird. Very curious in structure are feathers, with their rooflike arrangement, impervious to wind and water.

1. From the elements. They protect from the sun and the rain. Nothing is more grateful in the treeless Orient than shade, warding away the swift arrows of the sun from a cloudless sky. The wings of the Almighty are *sheltering* wings. They hide from the hot rays of passion, from that blinding glare and glitter of the world. They protect from the storms of trial, sorrow and affliction. "In the shadow of thy wings will I make my refuge until my calamity be overpast."

2. From enemies. "He shall cover thee with his feathers." His wings are *safe* wings. (Some birds use wings as weapons.) The powers of the air are against us—bad men and evil spirits—as hawks and kites threaten domestic fowls. Nothing can hurt the life that hides in God. "How often would I gather you," appeals the Saviour. See the little downy balls at the sudden call of warning to the brood come running to her; they may not see the hawk, they hear and obey the call.

III. *Wings Symbolize Comfort.* "Because Thou hast been my help, under the shadow of thy wings will I rejoice." His wings are warm and *soft* wings. Do you say you have no feeling? It is because sin has benumbed you; come inside and get thawed out. It is a pleasant place. Under the wing means next to the bosom, close to the heart. It is love's nest when the dearest are the nearest and love broods its own. There are birds that make nests of their feathers. And his wings are wide wings—they can cover all our lives and all our interests from the cradle to the grave.

Come in under those golden feathers of wisdom, power, and love, the outstretched pinions of providence and grace.

"My Times are in Thy Hands" (Psa. 31. 15)

(This sketch deals only incidentally with the word "hands" as illustrative of a Divine attribute.)

There is no harder lesson to learn than trust. The world needs great believers more than it does great poets. We are constantly taking our

case out of God's hands. Nothing can fail with God; nothing can succeed without him.

I. *What Is Meant by "Times"?* It implies the entire allotment of our lives.

1. Life in its development. From the cradle to the grave, he is Lord of life. He made all the time there is: "From everlasting to everlasting thou art God." So Whittier calls him:

> "Our Fathers' God, from out whose hand
> The centuries fall like grains of sand."

Childhood, youth, manhood, age—in all "He leadeth me."

2. Life in its vicissitudes. All events are of his choosing. Prosperity or adversity—either may be given or tempered by him. The sharp pains are short pains and the long pains are light pains to those who place their lives in the hands of the Almighty.

3. Life in its higher possibilities. Put your life in his hands if you would make the most of it. Better than even to bear "hard times," or to "have a good time," is it to let him shape our being for the higher blessedness of holy living.

4. Life in its duration. Every moment is a gift from God. What use have we made of these continual treasures he hands us? "With Him is the fountain of life."

5. Life in its destiny. As the past was of his choosing and the present of his giving, so the future will be of his ordering. Out of his hands flow both rewards and punishments. Shall we get into his right or his left hand? So David cries: "Let me fall into the hand of God." Not only time but eternity is in his hands.

II. *What Do We Know of the Hand?* To trust as well as to submit we must know something about it. Cold stoicism is not religion.

1. It is a Hand of Power. It is the hand that made the worlds, that guides the planets in their course, that holds the ocean in his hollow palm. "Power belongeth unto God." It is a comfort in our littleness to know that we have a great God. His strength brings quiet to the restlessness of our feeble lives.

2. It is a Hand of Skill. Power is not enough. If God were only brutal might we would flee from him and hide, not go to him for help. We cannot trust a steam engine. What we need is not blind but knowing strength. In the God of Creation and Providence there is artistry as well as might. Mere blundering would be terrible, however strong. Not only he *can*, but he *knows!*

3. A Hand of Love. We can only see the complete God in Jesus Christ. His is the hand that touched the leper to health and the dead to life. His is the hand that holds the nail prints of sacrifice, the hand that shall wipe away all tears from weeping eyes.

Give him your "times" and he will give you his eternity.

THE ARENA

THE VIRGIN BIRTH AND THE GODHOOD OF JESUS

In the July-August number of the Review Dr. Harold Paul Sloan writes on the Godhood of Jesus, proposing three questions which bear on the subject. The second and third seem to me just now of less moment, and we may let them pass. But the first question is answered in such fashion that some revision seems to be necessary.

Doctor Sloan makes the mistake of imagining that first of all the question of the Godhood of Jesus is irrevocably wrapped up in the problem of the Virgin Birth, and that to do away with the latter, or to leave it in any sense uncertain, is to shake all belief in the major thesis. That seems a quite specious assumption. While this writer is willing to affirm that faith, so far as he is able to come to a conclusion, yet it has no bearing as such upon his faith in the Godhood of Jesus. We do not believe in the God in Christ because of the Virgin Birth, but the Virgin Birth begins to have some ground of credence when we realize that God was in Christ. And if we find it impossible to accept the first-century phrasing that told of Jesus, we do not therefore and accordingly become Unitarians. That is absurd. And it seems to me hardly courteous, to say the least, for Doctor Sloan to insinuate such an accusation against Doctor Fosdick and Professor Lewis. It also seems to me worth while to remind Doctor Sloan that he is in error when he says that biology knows nothing of a virgin birth. And the historical evidences for a like origin for the founders of other religions may be as well attested as those concerning our Lord. We may as well admit that the New Testament evidences are rather against the belief than for it. In any event, a miraculous birth could not make Jesus our Christ if there were no other source for that faith. We must, and we certainly can, find other and better reasons than that of a supernatural origin.

Again, Doctor Sloan seems to be out to defend the Incarnation as a doctrine rather than to set forth the Life that gave rise to the doctrine. We must remember that Incarnation is only a theological term, and the "modern mind," of which Doctor Sloan wearies, has no inclination to merely invest theological terms with a halo. And somehow it remains to be proven to this writer that the "rejection of the eternal personal preexistence of the Son as God loses the Incarnation."

Doctor Sloan makes other rather gratuitous assertions that hardly reflect critical analysis of the facts involved. What gives him the right to say that "'Modern mind' is not science, it is not philosophy, it is simply a mental bias, a sentiment, a subjectivity, and nothing more"? To assert a thing is not to prove it. Or, how near the truth does he come by saying that "Outward civilization has developed out of all proportion to the soul"? After all, what is man's soul? Are not invention, commerce, and sports as much expressions of the soul as poetry, painting, and literature? Now, we will admit that this is an age of objectivity; but we will not admit that as such man is less a man. And I doubt if this objectivity,

except as an incidental feature, has any bearing on what we fear is a decadence of the times.

Another assertion that is amusing, and I cannot understand one of Doctor Sloan's ability making the remark, is that a lack of genuine philosophical training is responsible for a bias against the Virgin Birth, for that is what the accusation amounts to. Rather it is the critical attitude of mind that has brought the question into the open court, and demanded a facing of *all* the facts.

Perhaps the most glaring of these assumptions is that because the Virgin Birth may be a matter of question, therefore all supernatural elements are likewise and accordingly discarded. We wish Doctor Sloan would not make such distinctions between natural and supernatural as he implies, for a belief in the so-called supernatural is not even in doubt. Because this miracle of the Virgin Birth may be questioned does not *per se* insist that all miracles are in question. Indeed, the whole question of miracle and the supernatural is not the point at issue. The issue is whether any miracle or any expression of the supernatural is true or false. The question is not if Jesus *could* walk on the water; it is rather, *did* he? Doctor Sloan admits that "the supernatural is as natural as law," and yet he erects his argument into a defense of supernatural as though it were not natural at all. Some of us resent the implication that to question a thing is to throw it overboard, or that to question one thing is to disbelieve in all things. Doctor Sloan's assertions are somewhat too sweeping, in view of the facts.

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BIBLICAL RESEARCH

EPIGRAPHIC SIDE-LIGHTS ON THE NAME "JESUS"

THE inscriptions from the time of Alexander the Great to the time of Constantine the Great have for the understanding of the New Testament, and primitive Christianity especially, an indirect value. They are of value for the great preparatory investigations of history of language, religion, and culture of the Mediterranean world, and illuminate for us, therefore, the psychic background of the age of the rise of Christianity.[1] It is forever remarkable that in the New Testament itself an ancient inscription is used in order to show the connection between the gospel and the ancient world. I mean the inscription on the altar at Athens, mentioned in Acts 17, of whose genuineness I am sure in spite of the important book of my Berlin colleague, Eduard Norden, *Agnostos Theos*.

The investigation of these inscriptions will more and more promote the understanding of two facts: the contrast between the gospel and the ancient world, and the contact of the gospel with the ancient world. It

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[1] For further information about these problems compare my book *Licht vom Osten*, 4th ed., Tübingen (Mohr), 1923.

is true that the inscriptions on these points are not of so much value as the papyri. The inscriptions are for the most part written with more attempt after style than the papyri; and so they are not so living as the human documents on papyrus. Nevertheless, their value is considerable. I should like to give an example concerning the history of the name Jesus.

In the discussions about the so-called "pre-Christian" Jesus it has been stated that the name Jesus is an old Semitic cult name. But I think it can be certainly demonstrated that this hypothesis is mistaken. There are especially some inscriptions which can serve to help to elucidate this question. The most important of these inscriptions is a recently discovered Greek epitaph from Leontopolis in Egypt.

There are nearly three dozen inscriptions from a Jewish cemetery in Tell el Yahoudieh, which the Cairo papyrologist Mr. C. C. Edgar has published in the Annales du Service des Antiquités de l'Egypte, t. 19 and 22. Tell el Yahoudieh is the old Leontopolis; for the discovery of this important place we are indebted to a British Egyptologist, Dr. Flinders Petrie. Leontopolis, at the time of the beginnings of Christianity, was the center of one of the most interesting religious movements of Judaism. A descendant of a Jewish priestly family named Onias had here, as is well known, erected a Jewish temple which was independent of Jerusalem, and also had a quite peculiar position in the whole Jewish Diaspora.

The inscriptions published by Mr. Edgar cast a wonderful light on the religious mentality of this branch of Judaism. We observe here a degree of Hellenization which can scarcely be seen anywhere else. Certainly, the translation of the Septuagint was in itself an extraordinary Hellenization of Jewish monotheism, but that had still retained a strong foundation of Semitism, and it had nowhere consciously taken over the artistic forms of Hellenism. Neither the Song of Solomon nor the Psalms in the Septuagint show the slightest influence of Hellenistic versification. We discover in the Jewish Egyptian literature which came down to us only in a few fragments the first examples of the hexameter, by the epic poets Philo and Theodotus. The inscriptions in the cemetery of Tell el Yahoudieh are a remarkable evidence for a strong influence of Greek poetic form on Judaism. Some of them are in distich form and indicate the clear influence of Greek monumental epigrams. They do not stand on a high level of poetic art; they are formed, like the great majority of Greek monumental inscriptions, on a schematic form by local anonymous poets. But in spite of this they are the proof of a strongly marked process of Hellenization, and for this reason they are also important for the historian of Christianity. Judaism of the Dispersion had already paved the way in advance for what we may call, in Harnack's phrase, "Hellenization of Christianity." We may indicate the evidence for this Hellenization of Judaism under three headings.

First, the religious vocabulary is already, by means of the Septuagint, to a very large extent prepared for Christianity. In considering some Jewish Latin inscriptions from Rome, we can observe that before the translation of the Bible into Latin a Latinization of some parts of the Old Testament vocabulary had already taken place. To a very much

greater extent, before the rise of Christianity, the Hellenization of the religious vocabulary which was required for Christianity had taken place.

Secondly, long before the rise of Christianity, there had been in Judaism a conscious amalgamation between Judaism and ancient philosophy. The summit of this development is seen in Philo of Alexandria. Classical Apostolic Christianity did not directly link on to this. In primitive Christianity there are not lacking traces of connection with ancient thought, but these are only of a general character. Paul, especially, when he shows signs of Greek thought, had rather gained it unconsciously through the atmosphere in which he lived than definitely studied it. The first conscious connection with the Philo line of development appears to be the Epistle to the Hebrews, *not* the Gospel of John, not even the prologue to the Gospel of John. The line taken by Philo then takes the lead in the apologists of the second century, and from that time on becomes the chief characteristic line of the development of literary Christianity.

Thirdly, there was also a conscious linking up of Judaism to ancient poetry. Here also classical Christianity has not itself linked onto this line. There are indeed a few quotations from ancient poets in the New Testament, but everywhere in the New Testament where we find Christian poetical lines, in the letters of Paul and elsewhere, they do not have the true Hellenistic artistic form. It was first comparatively late that Christianity took possession of the ancient forms of poetry, without noticing that in doing so it attempted something that was really impossible. I regard the rendering of John's Gospel into hexameters by Nonnos as a real act of spiritual violence to the soul of Saint John.

The inscriptions of Tell el Yahoudieh, whose influencing by the vocabulary of the Septuagint would itself form an interesting chapter, are of particular value for the investigators, because they can be exactly localized and dated. The greater number of them come from the time of Augustus. They are almost all dated with the year, month, and day, and are quite as distinct historical documents as most of the papyri.

In general it can be said that we have in these inscriptions a witness of quite peculiar value for the religious history immediately before the Christian era. I must not omit to remark that one would gain a false impression of Egyptian Judaism if one only had these inscriptions, which are influenced so strongly by the worldly culture. We ought not to forget that it was especially the Egyptian Jews who had the courage for martyrdom. Their protest against the Roman Emperor worship is also a protest against worldly culture.

For the scientific investigation of these inscriptions it is most to be desired that facsimiles of the texts should be taken. I have to thank the kindness of Mr. Edgar for a squeeze of one of these inscriptions which is perhaps the most interesting of the whole collection, and about this I will say something.

It is a very extraordinary text. Suppose you found the following words in a mutilated papyrus fragment: "I am Jesus. . . . I went into Hades. . . . Thou art my child." Perhaps you would think that you had there a fragment of a lost gospel, perhaps a Gnostic gospel. "I am

Jesus" sounds like a quotation from Acts 9. 5. "I went into Hades" seems to be an allusion to Christ's descent into hell; and "Thou art my child" is reminiscent of the story of the baptism of Christ.

There really is a tomb-stone inscription of a Leontopolis Jew named Jesus, of the time of Augustus. The Greek text is not yet fully restored, but we can understand very well the whole meaning of the inscription. The Greek text reads as follows:

εἰμεὶ ἐγὼ Ἰησοῦς, ὁ φὺς δὲ Φαμεῖς, παροδεῖτα
(ἑξηκονταέτης) ἦλθον δ᾽εἰς Ἀείδαν.
κλαύσατε δὴ ἅμα πάντ(ε)ς τὸν ἐξαπίνης μεταβάντα
εἰς μυχὸν αἰώνων ἐν σκοτίᾳ διάγειν.
καὶ σὺ δέ, Δωσίθεε, κατάκλαέ με· σοὶ γὰρ ἀνάνκη
δάκρισι πικροτάτοις τύμβῳ ἐμῷ προχέειν.
τέκνον ἐμοὶ εισν, ἐγὼ γὰρ ἀπῆλθον ἄτεκ(ν)ος.
κλαύσατε πάντες ὁμοῦ Ἰησο(ῦ)ν δυσμενέα.

That is:

I am Jesus which begat Phameis. O passer-by,
Sixty years old I went into Hades,
Therefore let everyone weep together for him who has departed so suddenly
In the innermost part of the æons to live in darkness.
And thou especially weep for me, Dositheos, for to thee it is necessary
To shed bitter tears on my tomb.
Thou art my child, for I went away childless.
Bewail all together Jesus the enemy!

Certainly we may all have the impression that the last word is out of place in this context. We should expect "Jesus the poor" or some other synonymous word. I can only suppose that there is a mistake of the poet. There are other linguistic mistakes in the text which I do not wish to mention particularly. On the other hand, the use made of the word "æons" is a very interesting one. The meaning seems to be "eternity" in a local sense. I think I am right in emphasizing here a Septuagint influence concerning the Greek word μυχόν. Compare Wisdom of Solomon, 17. 14. In the penultimate line, Mr. Edgar reads: τέκνον ἐμὸν εισν, and is unable to restore the third word, but I think it is certain that the intention was to write τέκνον ἐμὸν εἶ σύ: "Thou art my child." We find here the same adoption formula as in the second Psalm: "Thou art my son," quoted in the story of the baptism. I think this Jesus from Leontopolis had adopted Dositheos, and he makes an allusion to this.

Regarding the first line, "I am Jesus," I have already imagined that we are reminded by it of Acts 9. 5, the saying of Christ to Paul, near Damascus: "I am Jesus." In the Acts, this saying "I am Jesus" is a self-manifestation of the exalted Lord, and it is well known that this form of saying "I am" is a very old sacred formula, used by the kings and the gods of the ancient East, also found in the Old Testament, when the Lord is manifesting himself. In the interpretation of a Greek Isis inscription, I have already mentioned this sacred formula "I am," which is also

of very great importance in Saint John's Gospel and also in the Apocalypse,[2] and afterward Eduard Norden, in his *Agnostos Theos*, has given a fuller account of the history of this formula.

In our inscription, these words "I am Jesus" are in no sense a sacred formula. But the inscription can serve to help to elucidate that question about the use of the name Jesus. The inscription is one of the most remarkable examples for the fact that before the rise of Christianity the name Jesus was widely spread in Judaism, not as a cult name, but as a personal name.

Already the Septuagint uses Jesus for several holders of the name Joshua. Then in Josephus we find the name used. Also the non-literary sources, the papyri, ostraca and inscriptions have given us a large number of bearers of the name Jesus in Egypt and Palestine. I mention out of this series, in which our Leontopolis inscription has an important place, only the following:

The ossuaries discovered in Jerusalem have three instances.[3] An ossuary from the Mount of Offense mentions a Simeon, Bar-Jeshua. Bar-Jeshua ("Son of Jesus") is a patronymic, like, in the Acts of the Apostles, (chap. 13), in the name of the sorcerer in Cyprus, Elymas Bar-Jesus. There is also another ossuary inscription discovered near the Valley of the Kedron, which contains the name Jeshua. Clermont-Ganneau thinks that this inscription gives the best idea of how the title on the cross appeared. We can here also see how very small the letter "jod" looked (cf. Matt. 5. 18). In another ossuary from the Mount of Offense there is an inscription of an extraordinary type. We find here the name Jesus written in Greek, but with epsilon. This is quite singular, and I do not know whether this inscription is genuine. That all these ossuary inscriptions belong to the period before the year 70 A. D. seems to me probable.

To all these evidences for the currency of the name Jesus, must, in my opinion, also be added all cases of the Jewish use of the Greek name Jason. It is well known that in the whole east of the Mediterranean world, the custom of double names was common. Especially among the Jews this custom was in favor. The most famous example is the double name Saulos Paulos. Very frequently we observe in the case of these double names that the Greek or Latin name, which is adopted as the second name, was chosen as being similar to the Semitic name. So, it seems to me, Jason is the Greek parallel name to Jesus.

After all this, there is no cause to wonder that we find in the New Testament itself several bearers of the name Jesus. Apart from Jesus of Nazareth himself, we have Jesus Justus in Colossians, in whose case also we can see that the secular name is similar to the Jewish name. Then also the father of the sorcerer Elymas, Acts 13, who has been already mentioned; and what is the most remarkable of all, also Jesus Barabbas, Matt. 27. 16 and 17. It is known that a large number of manuscripts, including the Sinaitic Syriac, give the name of the criminal who is known to us as Barabbas, as a double name, Jesus Barabbas.

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[2] Cp. my book *Licht vom Osten*.

[3] Cp. Clermont-Ganneau, *Archæological Researches in Palestine*, Vol. I, London, 1899, pp. 394, 437, 409.

On this point it can be shown that the history of the name Jesus shows a development in the opposite sense from that which many have assumed. In the first case, the name Jesus was an ordinary personal name. It became a *nomen sacrum* first through Christianity, and herein lies the explanation of the textual history of the passage mentioned in the 27th chapter of Matthew. That the name of the criminal whom Pilate offered to the suffrages of the people is in the overwhelming mass of manuscripts only Barabbas is to be explained by the fact that Christian people were offended at the idea that this accursed madman should bear the sacred name Jesus. We can observe a similar phenomenon in the text of Acts 13. 6; here it also appears that Christian people were shocked that the father of a sorcerer should have had the name Jesus. And so there appear in the Greek, Latin, and Syriac manuscripts of this passage remarkable distortions, which I believe to have been intentional.

Perhaps there is evidence also of a similar influence in a third passage of the New Testament, at the end of the Epistle to Philemon, verses 23 and 24, where Paul sends greetings from Epaphras, Marcus, Aristarchus, Demas, Lucas. In Colossians, at the same time and the same place, he sends greetings from Aristarchus, Marcus, Jesus Justus, Epaphras, Lucas, and Demas. One does not see why, in Philemon, the greetings should be from the same people, but without Jesus Justus, and on this point lately the opinion has been expressed[1] that Philemon 23 and 24 is not to be written: "There salute thee Epaphras my fellow-prisoner in Christ Jesus, Marcus, Aristarchus," etc., but "There salute thee Epaphras, my fellow-prisoner in Christ, (comma,) Jesus, Marcus, Aristarchus," etc. For this hypothesis, one can use the fact that already twice in Philemon (8 and 20) Paul has used the formula ἐν Χριστῷ without the addition of Ἰησοῦ. In the manuscripts, so far as I know, there is no trace that Ἰησοῦς had ever stood instead of Ἰησοῦ. It must therefore have been a very early alteration, a so-called "primitive corruption," which took place before any of our manuscripts had been written. But I think it probable that it would rather shock some Christian readers after the formula ἐν Χριστῷ to have a Jesus mentioned along with others as sending greetings.

In any case, it seems to me that the evidence from papyri, ostraca, inscriptions and other records is that the name Jesus was very frequent in early times, as a personal name; and only became a *nomen sacrum* through the Christ cult.

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FOREIGN OUTLOOK

THE OUTLOOK FOR THE CHRISTIAN MOVEMENT IN KOREA

"The bookstands fairly stagger, in baggy-kneed agony, under the load of prophetic erudition which accounts for all the 'movements' and 'tendencies' since the snake episode in Eden; together with forecasts of what

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[1] Cp. Theodor Zahn, *Einleitung in das N. T.* (1897) p. 319; Ernst Amling, *Eine Konjektur im Philemonbrief*, Zeitschrift für die Neutestamentl. Wissenschaft X (1910), p. 261f.

dire disasters are to come upon us 'within the next quarter century,' 'within the next decade,' 'within the next quadrennium.' Many of these prophets have the future years all tabulated who don't know what will be the price of gasoline next week, or whether it will rain or snow to-morrow" (Zion's Herald, November 1, 1922, p. 1397).

If this be the definition of a prophet, then verily the writer is neither a prophet nor the son of a prophet. Being a "country itinerator" the price of gasoline and to-morrow's rain and snow have been matters of far more concern than "movements" and "tendencies." Withal being a missionary, the present state and future prospects of the Christian Church ought to be questions of vital interest.

Just as I find it a wise precaution to look into the gas and oil tanks before starting on a trip to the country circuits, it is of value for us missionaries to do a little figuring on the journey that is ahead of us, and take a look at our speedometers to see how far we have traveled and make some calculations on the mileage we have been getting out of our fuel. If something like this is not done once in a while our missionary chariot may find itself in the plight of an empty-tanked flivver in the middle of a Nevada desert.

It is not necessary to be familiar with Bergson and to understand Einstein to appreciate the fact that we live in a changing world, and that movements and rate of speed are of more consequence than the position and condition of static entities.

If we here in Korea look down from our present height to the foot of the hill from which we started to climb some thirty odd years ago, we can well feel like congratulating ourselves on the climb we have made, but when we turn our faces toward the peak whose summit has allured us, we have the experience common to the mountain climber. The summit looks no nearer than when we started. Moreover, the grade seems steeper now than at the start, and we are running in low, or bottom gear, as our English cousins call it. Our road is narrow, and on our left is the precipice of gloom to which we see so many references in the "literature of despair." On our right are the beautiful camping grounds of the false prophets who cry "Peace! Peace!" when there is no peace.

A very superficial survey of the statistics for the last ten years of the Christian churches in Korea will reveal two things, which at first will seem the one encouraging and the other discouraging. A closer study will compel us to discount the encouraging feature some fifty per cent or more. The thing that takes the joy out of reading these statistics and plotting graphs thereof, is the rapid slowing up of the growth of church membership, especially during the last five years. One year the Federal Council statistics reported a loss. The graph that brings courage back is the curve showing the growth of self-support as represented by the money contributed by the native church. When, however, we make allowance for the decline in the purchasing power of the yen during that time, our optimism is dampened. Then, too, may not the critical mind as well as the apostle of despair ask, Is this increase in giving due to growth in liberality and vision, or is it rather an indication of the increased cost of maintaining and propagating the church?

Before answering these questions let us return to the subject of church membership. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened." There are those, good people many of them, who say that Jesus did not mean what he said when he said "kingdom of heaven," because he said "leaven," and leaven always means something bad. In spite of such ingeniously stupid exegesis and the pronouncements of the medical profession on yeast bread and sprue, I consider this an excellent parable illustrating the growth of the kingdom. From all appearances the Korean loaf has become chilled and is not rising as rapidly as of yore. Since the laws of growth are the same for the tares as for the wheat, let us follow the example of the Master by comparing the growth of a very good thing with that of a very bad thing. The growth of Christianity when injected into old civilizations like those of the Orient is like the growth of an infectious disease in the human body. Some of these countries may be exposed often and long before taking, but once a foothold is obtained there is usually soon following a period of rapid increase. But just as the human body builds up antitoxins which kill disease germs, so the forces that hinder the growth of the church and immune the nation against the influences of Christianity gather strength and slow up the process of multiplication of members. Sometimes, too, the very things that we might expect to prepare the way for the church, by breaking down prejudices, rendering obsolete old customs, removing the foundations from under long-standing superstitions and old faiths, prove to be more of the nature of preventive vaccines. They render immunity rather than make the social structure more susceptible to Christian teaching. Such is apt to be the case with secular scientific education. Certain other contacts from our Western civilization are veritable antitoxins to Christianity, for example, much of our commercialism.

Allow us to pass from the field of biology to that of economics for our illustrations. If we consider the church as an organization which is in the business of making members and the funds raised as the cost of the business, we shall find in the statistics running back over a period of twenty years a very strong reminder of what is known in economics as the law of diminishing returns. This law, graphically stated as applied to missions is as follows:

In a certain denomination at work in Korea during the period of 1900-1920 there were the following gains in members (1), increased expenditures (2), increased cost per member gained (3):

	(1)	(2)	(3)
1900-1905	1,665	$21,589	$12.89
1905-1910	4,043	30,703	7.59
1910-1915	5,625	14,236	2.53
1915-1920	534	72,508	135.78

From these figures it might look like the law of diminishing returns operated in the missionary business and that missionary funds might more profitably go somewhere else than Korea. There is a fallacy in this

method of figuring which may be apparent without my calling attention to it. The money raised by the native church is not only an indication of the increased cost of running the church but it is also an indication of the increased appreciation of the people for the church, and hence is quite as much one of the profits of the business as is increased membership. Then, too, the period of 1915-1920 was a very abnormal period. However, after all allowances are made, we are faced with the fact that rate of increase in church membership has greatly fallen off. This falling movement started before the abnormal conditions struck the country and has continued after many of them have been removed. The war and the Independence movement does not account for it. May it not be the law of diminishing returns operating?

I ask this question for the purpose of answering in the negative and in the answer impressing upon all lovers of Korea the great task that still lies before us. The law of diminishing returns does not function until the land has reached the limit of its productivity, the plant its maximum output, or the market has reached the point of saturation. How far is the Christian movement in Korea from reaching this point? We ought not to think we have reached this point until Korea is as Christian as the country from which we come. At the rate of growth during the past five years it will take from 450 to 500 years to make as many Methodists and Presbyterians per thousand of the population in Korea. There are a number of large Protestant churches in the United States besides the Methodist and Presbyterian Churches, while in Korea, with the exception of the Church of England, none of the larger Protestant churches have missions. Thus you see if the entire Protestant population of the United States were to be figured in this comparison, a Korea as Christian as the United States of America would be removed some couple of centuries farther away from us.

Now that we have clearly before us the fact that our work has been slowing up, and also the tremendous fact that we are a long way from through with our job, let us look not for excuses for these facts, but causes, that we may remove them. To plead the abnormal political and economic conditions and throw the blame on the World War would be only throwing up a smoke screen, and we can't afford to give up the offensive and adopt the tactics of defensive warfare.

Most of our difficulties as well as our opportunities can be classified under three heads, Ecclesiasticism, Education, and Class Consciousness. The form of ecclesiasticism that is at the same time our menace and our opportunity, is the "Self-Supporting Church." When the Christianizing of a nation is forgotten in the struggle to build up a self-supporting church, then ecclesiasticism has eclipsed religion. It is altogether too frequent an occurrence that a church stops growing when it has reached a certain stage of development. When the ruling elders and their friends all have church offices and the congregation is large enough to support a pastor, then the clutch is thrown out and the old engine races, making more noise than ever but getting nowhere. As long as the church is small the desire to become a self-supporting church helps to keep going the work of winning converts, but when it once reaches this goal there is a tendency to let

down on the offensive. This is due partly to a lack of an understanding of the mission of the church, and partly to the natural clannishness of the people. The village as a social unit counts very large in rural communities. In order to establish a self-supporting church or circuit it is often necessary that practically every household become a supporter of the church. When this has been accomplished these Christians are apt to become non-producers of new converts, although the villages a few miles away are still tying rags on the bushes by the roadside and casting a stone and spitting at the devil trees when they pass.

It is fine to know that the engine under the hood can make three to four thousand revolutions per minute, but it is far more important to have a car that can make miles per hour. A self-supporting church is as necessary to a Christian Korea as the engine is to the automobile, but the motor must be built commensurate with the size of the car. We need to put our emphasis not so much on the building of a church as on the Christianizing of the nation.

As we have already said, education may render immunity rather than susceptibility. This is particularly true of certain types of education in relation to certain brands of religion; for example, modern biology and the Bryan brand of Fundamentalism. Moreover, a revival of interest in secular education of the kind most favorable to religion may easily turn the attention of the people away from religion, because of the single-track minds possessed by such a large proportion of the human race. Enthusiasm is not easily maintained in one direction for a long time, much less in many directions for a short time. Learning has long been held in honor, but in old Korea it was considered the peculiar possession of the lettered aristocracy. Everybody in New Korea feels it his right to become literate, and there is a great demand for new schools. The schools, both government and private, are crowded. There is great turning of the people toward education, as a veritable quest for salvation. There are many Hoseas crying, "My people are destroyed for lack of knowledge." The salvation sought, however, is not salvation from sin. It is the salvation once preached by the wise old Greek sage Socrates, salvation from ignorance. The school is not the only savior to which those seeking to be relieved of their burden of ignorance are turning. For years there has been available for those who read Japanese a flood of magazines in that language acquainting their readers with the thoughts of the modern world. However, there is now quite a large current literature to be had in the native mixed script. An excellent review of this literature is to be found in The Korea Bookman, December, 1922.

The leadership in things educational has passed from the church to the school and the press. Church schools and the religious press still have influence, but unless we are awake and aggressive this influence will become an ever diminishing factor in the life of future Korea.

How are we to meet this situation? An anti-evolution campaign would be folly wide of the mark. To seek comfort in prophecies of the Last Days would be to act the part of a quitter. Our opportunity lies in the preaching of Full Salvation. By "Full Salvation" I do not mean any one of the fifty-seven varieties of holiness doctrines that have been in

vogue at various times and in sundry places, but I mean a doctrine of salvation that shall satisfy the Buddhist's desire to escape suffering, the Greek's longing for knowledge and the Hebrew's struggle with sin. Christianity's claim to being the World Religion lies in the fact that it offers such a salvation, not that it is an elective religion drawn from many sources, but by virtue of its being a complete revelation from the source of all that is good in every religion.

Space forbids treating at length a subject which is of great importance not only in Korea but throughout the world. Class consciousness manifests itself in many forms. Its most primitive forms are found at the foundation of the family and the clan. Its most persistent form is perhaps racial, the most loudly praised, national, and the most modern, occupational. The form in which we meet it here in Korea is the age old racialism, and the newly awakened class consciousness of the young people.

It would be stupid to ignore the racial consciousness, vain to attempt to suppress it. Our task is to develop a religious consciousness that will transcend race.

Babies are no new thing in Korea, furthermore not even Bolshevist babies have class consciousness. However, young men and young women have arrived here since Christianity, and the class consciousness of these young men and women is one of the distinguishing features of the much talked of New Age. The remark that young men and women are a new thing may need some explanation to those unfamiliar with the Orient, where babies are nursed until they are old enough to be married, but the statement that the class consciousness of the young people is a modern development will go unchallenged. The gray beards take their long pipes out of their mouths, look with apprehension upon the "High Colla'" (Japanese for "flapper") youths and say, "It did not used to be so." These youths will not be ignored, repression will ruin them, leadership alone will save. It was a young man from Nazareth that was sent to be a leader and a commander for the peoples. When the young man Stephen was stoned his clothes were laid at the feet of a young man named Saul. Christianity is a young man's religion, and the young men of Korea must be brought to see that it is for them.

Haiju, Korea. VICTOR H. WACHS.

BOOK NOTICES

WHAT SHALL I READ?

How can such a question be answered when you don't know the inquirer? . . . Is it possible to fit a fellow when you haven't got his measure? . . . Nothing is more difficult to ascertain than the dimensions of a mind; even the Binet psychological tests are not conclusive in every case. . . . Book-hunger is usually a sign of mental health; but overfeeding with literature may bring on mental dyspepsia. . . . There is great embarrassment as one faces a big library or a full book store. "Of making

books there is no end and much study is weariness to the flesh." . . . Most of the readers of this REVIEW are ministers, and Adam Clarke said that the "Methodist preacher ought to know everything." . . . But can he? Perhaps the better maxim is that which Oliver Wendell Holmes denied saying: "Know something about everything and everything about something." . . . There ought to be one subject, however limited in extent, in which the individual scholar is an expert. . . . Specialism develops critical power. . . . There is one rather dangerous but delightful occupation; it is booktasting. Probably that is one of the perilous but not wholly profitless performances of the book-reviewer. . . . Such sipping from many cups may cause mental nausea if carried too far, but how sweet it is in field or garden to breathe the fragrance of a thousand flowers. . . . Here are some rules which may be helpful to some folks. . . . 1. Don't spend too much time on the daily paper. Half an hour is more than enough. . . . 2. Give a little more time than that to the devotional reading of the Bible; there is education as well as religion in that. . . . Read especially the New Testament over and over, using all the modern versions as well as the Authorized Revised, American Revised, Twentieth Century, Weymouth, Moffat, Ballantyne, etc. . . . If you can read any European language, read your Bible also in that tongue. . . . Hebrew and Greek must be used also—if we can. . . . 3. Lay out a course of study, preferring, of course, some subject that will aid in your vocation, such as a particular book of the Bible, some special Scriptural, theological, philosophical, social or literary theme. . . . Use as a central textbook a leading modern treatise on the subject and then dig into original sources and test the conclusions of your author both by facts and logical analysis. . . . Read a wide range of literature on the line, but don't let any of the authors think for you. . . . The above are rather superficial directions for specialization; none of us should stop there. . . . 4. Read all other sorts of books: poetry, history, biography, fiction, essays, criticism, etc. . . . Is this advice too stiff for acceptance? . . . Try it and when after a few years you have reached the peak of such a plan, your library will not necessarily have gone beyond five hundred volumes. . . . Avoid cyclopedias of literature; you won't read them if you own them. The only book one cares to read is one that can be held in the hand. . . . Dr. Charles W. Eliot's "Five Foot Book Shelf" is quite good as a wide selection of world literature; most of it every cultured person must read—yet there is a foot or so of it that may be skipped without damage. . . . It may not be possible for every one to "buy a book a week," but it is perfectly possible for even the busiest hand and brain to read that much and more, simply by efficiently organizing one's daily program.

"*The Beloved Disciple.*" Studies in the Fourth Gospel. By ALFRED E. GARVIE. Pages xxviii + 267. London, Hodder & Stoughton.

AT almost no point in New Testament study are the poles of opinion farther apart than in the study of the Fourth Gospel. Between the theological subtleties of a Bishop Westcott and the allegorizing of a Professor Scott, Doctor Garvie tries the *via media* of a division into sources. In

1910 Spitta attempted in somewhat the same way to mediate between Holtzman and Zahn, by culling from the Fourth Gospel what satisfied his critical judgment as an historical document from the son of Zebedee. Garvie follows other clues, but all the work done in French or German is to all appearances a closed book to him.

From Stanton (*The Gospels as Historical Documents*, part iii, 1920), he adopts the distinction between the Witness and the Evangelist, and from Bacon the idea that the redactor who added the twenty-first chapter introduced other matter into the body of the Gospel. According to Garvie, the hand of the redactor is seen in those portions which show dependence upon the Synoptics (as chapter 6), in other incidents in Galilee (4. 43-54) where the Judæan witness was not present, in references to Peter and other disciples by name, and the attempt to identify the author as John, the son of Zebedee.

To the evangelist is ascribed the theology which seems too advanced to come from the witness. This includes the prologue and such passages as 3. 31-36 and 5. 19-29, though these are to be interpreted from experience and not through the metaphysics of the later creeds. The references to fulfillment of scripture, as 2. 16, 21-22, and the heightened knowledge of Jesus (1. 48, etc.) are likewise to be ascribed to him. This evangelist was probably a boy who had himself seen Jesus, but came to Asia Minor early enough to assimilate the Hellenistic background of Ephesus. Garvie thinks he is John, the Elder. This was the John of Asia Minor whom the much-discussed tradition always calls "disciple," but never "apostle." The eschatology of 5. 19-29 in contrast to the rest of the Gospel, accords with what we learn from the Asiatic tradition concerning this teacher.

The witness was an early Judæan disciple, not one of the twelve, who records his own personal reminiscences. With the probable exception of the first miracle at Cana, these are confined to Judæa. The silence of the Synoptics regarding the earlier visits to Jerusalem is due to the fact that the Twelve were not there. Hence, the witness was obviously not John, the son of Zebedee. Without committing himself to the early martyrdom of John on the evidence of the De Boor fragment, he ascribes the later tradition to the confusion of Irenæus, which finds a modern parallel in the frequent confusion to-day of the two Sabatiers. Garvie even goes so far as to contend that "all the internal evidence is opposed to the authorship of the Fourth Gospel by John, the son of Zebedee." It is certainly incredible on the theory of Garvie that a Galilean fisherman should have ready access to the residence of the high priest (18. 15) and should be using his influence with Pilate on behalf of Jesus with some temporary success. This anonymous witness gives us not only his reminiscences but reflections thereon. 3. 13 and 17. 3 are obviously such, but Garvie goes much farther than this. "We must recognize that we have no *verbatim* report before us, that Jesus' method of speech as the Synoptists reveal it was not of this fashion, and that the witness brooding over what he had heard for many years turned the thoughts over and over again in his mind, and so is responsible for the subtle distinctions and frequent repetitions. It is in the leading thoughts that we seem to come into touch with the mind of Jesus Himself" (p. 166).

The witness' story may be divided into three parts—(a) the testimony (1. 19-4. 42), (b) the judgment (ch. 5, 7-11), and (c) the glory (ch. 12-20). Dr. Garvie combats strenuously an allegorical interpretation or the view that the environment for the disputes is in reality Ephesus rather than Jerusalem. He contends for at least a background of historical reminiscence and that even the raising of Lazarus comes from an eye-witness. The struggle to show historical continuity and logical sequence leads him to consider at length all of the recent suggestions regarding displacements, and to adopt many of them. Guiding the critical judgment at every point is the devout spirit of the mediating theologian. "If in the report of the discourse in the Upper Room we cannot always claim to possess historical testimony, we have experimental evidence regarding the work and worth of Christ for the spiritual life. This element in the Fourth Gospel belongs surely to the revelation of God in Christ, and has permanent and universal value." We must separate doctrine from history; the former is not then valueless, but it is still doctrine, not history.

Many will follow Doctor Garvie in the view that the Fourth Gospel contains various strata. But can such a distribution among sources claim anything like objectivity? We are on entirely different ground than with the Synoptics and the Pentateuch. It may well be questioned whether he weighs heavily enough the arguments on behalf of a Johannine authorship. He has, however, shown that the denial can come from those who are interested in saving a part of the Gospel for an eye-witness, as well as from those who may be prejudiced against its theology.

The biggest criticism which can be leveled against the book lies outside the theme considered. Doctor Garvie confines himself to the literary problem, but that is never more than a means to an end. Does the witness, who is supposed to have come much closer to the mind and thought of Jesus than all others, give us a portrait that can be united with that which comes from Peter and Matthew into a living personality with definable aims? Or are we still left with an unbridgeable gulf—either Synoptic or Johannine? We must remember that Garvie assigns the traces of apocalyptic eschatology to the evangelist and not the witness. Is it any easier to hold that the Lord who confided such a spiritualized eschatology and present judgment to a Beloved Disciple at the same time believed, "As it came to pass in the days of Noah, even so shall it be in the days of the Son of Man" (Luke 17. 26)? Are we to suppose that Jesus spoke of the kingdom of God in Galilee, but of eternal life in Judæa? Such questions lie outside Doctor Garvie's appointed task, but the reader cannot escape them in judging his results.

Every preacher can profit from this devout study of the Fourth Gospel, but probably many will still feel that the mediating theories fail to mediate. Doctor Garvie does not indicate in his bibliography whether or not he has read the masterly article by Baron von Hugel in the last edition of the Encyclopedia Britannica on the Fourth Gospel. Each reader must judge for himself as to which draws the more probable conclusions from the admittedly subjective features of the Gospel.

Clarence T. Craig.

Cincinnati, Ohio.

The New Testament To-day. By Ernest Findlay Scott, D.D., Professor of Biblical Theology in Union Theological Seminary, New York. New York: The Macmillan Company.

The New Testament, the author holds, has not had in the past the place of power in the world which it has deserved because it, "with its counsels of perfection, was hardly permitted to interfere in the ordinary business of life." But in our age of criticism, "when the old beliefs seem to be tottering, it has become the most practical factor in the world's affairs." He makes the prophecy: "It will have more to say in the solution of the great modern problems than all the schemes of our statesmen and economists." It is, however, not the New Testament of our fathers. It is not to us as it was to them, a book of divine oracles. We have applied the method of historical criticism to it, and we see it embodying eternal truths in forms of thought and in language peculiar to the people of the first century. We must understand the traditional beliefs, the thoughts, and the feelings of these people if we expect to succeed in getting the truth recorded in this book.

There are four chapters. "The Right of the New Testament" is the first, in which the reasons are given for the claim that it is "the greatest of religious books"; the second treats of the modern interpretation, showing that interpretation has changed under the influence of modern thought; the third chapter makes clear that the New Testament is the product of the time in which it was written; and the final chapter states the place of the New Testament in the modern world.

This is a clear and concise setting forth of the New Testament in the light of to-day. There is too much dogmatism in stating some of the changes, the author too often identifying his own views with those of the consensus of modern biblical criticism. Nevertheless this little book is a marvel of carefully compacted information, and it will be read with pleasure and profit by those who love the New Testament.

Frank W. Collier.

The American University.

The Riverside New Testament. Translated by William G. Ballantyne. Pp. 450. Boston: Houghton, Mifflin Co. $3.

Many new versions are being made of the New Testament, each of which has its own value. Those who read the Bible every day, and all ought to, should get and read all these modern translations. Each would add new meanings to the Holy Book. Doctor Ballantyne's rendering, based on a good critical text (mainly on Nestle's), is among the best of these—not so vividly vernacular as Moffatt, nor so interpretative a paraphrase as the Twentieth Century, yet less Johnsonese and verbose in style than Weymouth. None of us can ever cease loving the Authorized Version, that central shrine of English speech. But that is based on an imperfect text and many of its words are either obsolete or changed in meaning. Many of its sentences have little and sometimes even misleading meanings. This Riverside Version is expressed in excellent contemporary

speech, and seems to be quite up-to-date in its scholarship. It does not seem to have made sufficient use of the renderings suggested by the recent discoveries of papyri, as to that vernacular speech known as the *Koinc*, many of the idioms of which seem to have been used by the writers of the New Testament. Probably the time is not ripe for such a version.

The book is beautifully printed and bound. Surely the greatest book in the world should have a *format* of legibility and loveliness as a setting for its inward glory. It is not a perfect translation—there is none; but all of those named above, and this not least among them, will help those who cannot read the original Greek to get closer to the words of Jesus and his early interpreters. There is no greater grief to educators than the growing neglect and ignorance of this generation of this book, the basis of the world's best thinking. King James Version should be read for its English and all the others for instruction.

Anger: Its Religious and Moral Significance. By GEORGE MALCOLM STRATTON, Professor of Psychology in the University of California. New York: The Macmillan Company.

ANGER is an emotion. Hence, the author prefaces his discussion with a chapter on the new significance of emotion. This new significance is due first to Darwin: "His work on *The Expression of the Emotions in Man and Animals* is the beginning of the present study of emotion, in which, by showing their importance for the life maintenance of the creature, he gave energy to a part of psychology that was feeble and fit for death." The others to whom credit is due for this new significance of emotion are William James, W. B. Cannon, and the psychoanalysts. The emotions are the driving forces in men, they let loose the energies of men; but the emotions may be destructive or constructive. And the emotion of anger has both a healthy and unhealthy effect on the physical, the moral, and the religious nature of men. The author only incidentally refers to the physical effect, confining himself to the moral and religious.

About one fourth of the work is given to the place of anger in morals. The beginning of anger is traced. It is not found in the lowest forms of life, which are emotionless. And in some of the higher forms of life it is lacking on some occasions, as the passionless eating of a living creature by a snake, or the cold-blooded cruelty of the Germans in Belgium. So the author concludes that "anger is an achievement in mental progress. Its coming is preceded by an angerless existence, but when once it comes it is never permitted to disappear. The better kinds of animal life depend upon its powerful aid."

Practically the remainder of the book is a study of anger in religion. The method the author uses is that which he used with such success in his *Psychology of the Religious Life*. That is, he draws his materials from the sacred books of the great religions. This is the only possible method to get such materials objectively and without self-consciousness. The questionnaire method is too self-conscious to be free from personal prejudice and personal interest and hence can have no claim to be scientific, unless these elements can be eliminated from the data, and this is

practically impossible. The strange thing is that such a false and shallow method should ever have had the vogue it did some years ago, and it is greatly to the credit of Doctor Stratton that he would have nothing to do with it.

The great religions of the world are divided, from the standpoint of anger, into three classes. First, the irate and martial religions, Judaism, Zoroastrianism, Islam, which answer as to what is to be done with anger as follows: "Use anger freely in the service of God; feel it hot against the enemies of the faith; make religion merciless toward those who refuse submission." Secondly, the unangry religions, Taoism, Vishnuism, Buddhism, Jainism, answer, "Do nothing with it, except destroy it; it is wholly an enemy; it cannot be reconciled with devotion to the best." The third class is composed of Confucianism and Christianity, which are "religions of anger-supported love." These two religions "favor both anger and goodwill, the one as servant, the other as the master-passion directed to all men and flowing eternally to and from God."

The heart of this study is Christ's attitude toward anger. Christ, he says, grew angry. But "his anger is detached from all selfish interest; he is enraged against those who have had opportunity and yet remain opponents of the truth and of mercy. He sees his own doctrine to be at once a source of peace and conflict." These words remind us of J. R. Seeley's discussion of "the law of Resentment" in his *Ecce Homo*. Christ's hot anger expressed toward the leaders of the Jews "made all reconciliation between him and them impossible." He saw that in doing this, "with their love of power and position, they must murder him." Seeley goes on to say that if Christ had suppressed his anger he might have had a long and peaceful life and much bloodshed would have been avoided. But Christ himself prevented this pacifist paradise, "simply because he would not restrain his anger." There possibly would have been peace, but it would have been an immoral peace. So our author shows that Christ was no flabby pacifist, but the embodiment of anger-supported love.

There is much more in the volume, such as "anger in religious growth," and "the future of anger in the west," but the important things are his discussion of the great value of the emotions, the psychology of anger, and Christ's teaching on the expression of anger. Every serious minded Christian should study this volume; for the average Christian wavers between a weak doctrine of forgiveness which robs him of the power of becoming morally indignant and a harsh and mechanical devotion to dogma. As a Christian he must hate sin and also keep the forgiving spirit. In his honest desire to do both he is often charged with being inconsistent, and even a hypocrite. His solution is to be found in the fact that it is both Christian and moral to refuse to restrain his anger on certain well-defined occasions, as Paul said, "Be ye angry and sin not." This is expounded with clearness in the two chapters "The Right Offices of Anger" and "Rules for the Fighting Mood." Anger, the author shows, arises to protect and further any interest that you feel. It is not in itself immoral or un-Christian. Indeed, to restrain one's anger may be highly immoral, and may express a cowardly soul. Anger may be used selfishly, and it may be used most unselfishly.

The book is a worthy study of an important subject, of especial value to religious leaders.

FRANK W. COLLIER.

The American University.

Religion and Biology. By ERNEST E. UNWIN. New York: George H. Doran Company.

SOME months ago this REVIEW had an article on "The Contribution of the Quakers to Christianity." The story of what they are giving us is by no means closed. "The Christian Revolution Series," of which this book is part, is the work of British Quakers. These men have something to say and have unusual ability in saying what they have to say. The purpose of this book is "to emphasize the fact that God is seeking in every situation and by means of every element in our environment (within and without) to make known his will and his presence, and that he does this naturally and not arbitrarily." How well this purpose is attained any one who reads may know. For the author describes "the uniqueness of man," as evidenced by structural peculiarities which, while few, are of immense importance: his fuller appreciation of the environment, "both the material and spiritual aspects of it"; his ability to "combat the legacies" of his animal ancestry; and above all, "his power to direct his life according to some idea or ideal." This, the last of his acquisitions, is the greatest of all, and we can quote with approval Weissmann's remark, "Spirit is the deciding factor."

This book abounds in quotations that are not only pat, but exceptional. One will be tempted to commit several of them to memory; they are both true and beautiful. "Religion and Biology" is replete with homiletical material and with unique little twists of argument that you are not likely to encounter anywhere. It is also a fine antidote for much "service so called" by which religion is made to appear second rate and because of which so many minds are muddled.

J. M. VERSTEEG.

Christianity and Liberalism. By J. G. MACHEN. New York: The Macmillan Company.

THIS Princeton Seminary professor, who is one of the ablest of the diminishing number of reactionary theologians, essays to point out that liberalism is both un-Christian and unscientific. That he says many things worth reading goes without saying. But, for a man of whose thorough-going efforts his students make boast, to undertake "an examination of the teachings of liberalism in comparison with those of Christianity . . . merely in a summary and cursory way" when his whole argument stands or falls with that, is hardly a satisfying service to render thinking men. Even if one could agree with his definitions, one would have to find fault with some blasé statements which fundamentalists applaud, but which cannot endure the light. It is simply not true, for instance, that "Christianity is founded upon the Bible." It is founded on a

Person, not a book. It is not a "strange thing that despite all the efforts to remove him from the pages of history, there are those who love him still." For, although his historicity is of vast moment, men love him not because he is in history, but because he comes into life. Men are able to say *from experience*, "*My Jesus*, I love thee, I know thou art mine." So long as he makes for human hearts all things new, it should occasion no surprise even to a theological professor that men "love him still." He falls victim to the temptation to make antitheses *out of words:* "According to Christian belief, man exists for the sake of God; according to the liberal church, in practice if not in theory, God exists for the sake of man." Where is the liberal, even one who "out-Herods Herod" in his liberalism, who does not believe *both?* This book fights its battle in the same "condition of low visibility" which its author laments at the outset of his book.

Port Jervis, N. Y. J. M. VERSTEEG.

PREACHERS AND SERMONS

The Healing Shadow. By WILLIAM A. QUAYLE. New York: The Abingdon Press. Price, $2.

God Our Contemporary. By J. H. JOWETT, D.D. New York: Fleming H. Revell Company. Price, $1.50.

The Victory over Victory. By JOHN A. HUTTON, D.D. New York: George H. Doran Company. Price, $1.75.

The Undiscovered Country. By GAIUS GLENN ATKINS. New York: Fleming H. Revell Company. Price, $1.50.

The Revival of Wonder. By MALCOLM JAMES McLEOD. New York: Fleming H. Revell Company. Price, $1.25.

Revealing Light. By SIDNEY M. BERRY, M.A. New York: Fleming H. Revell Company. Price, $1.50.

I Believe. Sermons on the Apostles' Creed. By G. A. STUDDERT KENNEDY. New York: George H. Doran Company. Price, $1.50.

Our Common Faith. Addresses by Five Nonconformists. New York: Hodder & Stoughton. Price, $1.25.

The Fascination of the Unknown. By THOMAS W. DAVIDSON. New York: Fleming H. Revell Company. Price, $1.25.

The Master Key. By FREDERIC C. SPURR. New York: Fleming H. Revell Company. Price, $1.35.

PREACHERS come and go, but the work of preaching continues with unabated zeal and earnestness. The style changes with each generation, but the substance of the message is the same. The gospel of the Redeemer is still found to be the only subject that is worth while. Timely preaching is sensitive to the influences of the times and it is responsive to the permanent, perplexing needs of mankind. The purely individualistic manner of appeal is not enough and the social note in modern preaching has increased rather than lessened the scope of the Evangel of the real

Christ. His standard of goodness is inevitably exacting, and he summons his followers to give themselves with undivided allegiance to carry out the program of world-wide redemption. These ten volumes of sermons are by preachers with the authentic voice, who utter the message of a regal evangelicalism.

The first is by Bishop Quayle. No attempt need be made to describe this rapturous preacher. He is original and unconventional, and a law unto himself as to homiletical methods; but he always captivates the imagination, captures the heart and controls the will for Christ. He is ever on the road to spring, and "frozen ecstasy" is a thing unknown to this buoyant messenger of the gospel of pardon, peace, and joy. It is a Greatheart who is here speaking and all who hear him are greatly refreshed.

The resignation of Doctor Jowett from his London pulpit on account of ill health has occasioned universal regret. There is a mellowness in these latest sermons which express the conviction that the reception of the divine grace is the only secret of a sufficiency of resource for all the perplexities of the soul and for the reconstruction of society. The new social note is heard in the sermons on "Bringing Heaven to Earth," "Weather-wise but not History-wise," "Salting the Community," and it adds to Dr. Jowett's ability to unveil the hidden things.

Doctor Hutton is his successor at Westminster Congregational Church. They both get at the heart of things, but a comparison in other matters would hardly be fair, for each preacher reflects his own temperament. Doctor Hutton is burdened with the need for mutual understanding and realizes the perils of isolation. The church must mediate moral health and be the seed of invincible goodness in the soil of the world. The spiritual intensity and literary vigor of these searching sermons challenge our thought and move us to action.

The finest culture of the American pulpit is found in the volume by Doctor Atkins of Detroit. It is the work of one who has brooded long and who interprets the adventure of living with constant reference to the fundamentals of Christianity. Happy the people who have such a clear-sighted guide in their pulpit, and happy the preacher who has people in the pew appreciative of such high-grade pronouncements. So long as this is the case, we need not be concerned about those who effusively declaim against the waning power of preaching.

Doctor McLeod is another preacher who prepares himself with the greatest care. His sermons are marked by spiritual insight, happy phrasing, and earnest appeal. The illustrations are not of the hackneyed variety. These addresses bear on the daily experiences of trial, suffering, and happiness, and direct us to the springs of life that refresh and cheer both heart and life.

After a successful pastorate at Carr's Lane Church, Birmingham, of eleven years, Mr. Berry has accepted the unanimous election to the secretaryship of the Congregational Union of England and Wales. Although a young man, he has already made his mark as a preacher. The great historic facts of the Faith are represented in these sermons with a frankness and directness that give them a convincing power. Some of the

great texts are here used and therein he gives further proof that he wants his hearers to get in touch with the central truths that matter most.

Studdert Kennedy speaks with a startling freedom of speech. And yet one forgets the use of slang in the forceful independence and clearness of his thought and the vigorous persuasiveness of his appeal. These sermons on the inner meaning of the Apostles' Creed were delivered to large congregations in Saint Paul's Cathedral, London. He believes in dogmatic preaching in the sense that all dogmas are poetry. There is a poetic style in these sermons, which show how doctrinal preaching could be made attractive, and they help the Christian to give a reason for the faith that is in him. As such they merit attention.

The addresses in the volume on *Our Common Faith* are on six articles of the Apostles' Creed. They were given in Saint Ann's Episcopal Church, Manchester, by five Free Church preachers and one Anglican, and they bring out the underlying unity of faith in God the Father, in Jesus Christ, in the Holy Spirit, in the Holy Catholic Church, in the Forgiveness of Sins, and in the Life Everlasting. The cleavage that exists between the denominations has to do with less consequential matters. If this fact were more generally accepted, the outlook for Christianity and Christian cooperation would be far more encouraging.

The sermons of Doctor Davidson are thoughtful, earnest, and practical. They contain a revealing message on truths that reckon with daily needs. The gospel when persuasively presented, as here, with clear arguments and telling illustrations, has the power to guide us through the labyrinth of life and to impart the nutriment that builds up Christian character.

The first business of the church is to furnish spiritual idealism and faith in the power of good ideas. Mr. Spurr believes in a complete gospel which provides for the spiritual and social task of the church. Both must be stressed, or we shall lose our rare opportunity to exercise the ministry of redemption and reconciliation. These sermons point the right way and encourage us to follow therein.

Oscar L. Joseph.

The Golden Rule in Business. By Arthur Nash. Pp. 160. New York: Fleming H. Revell. $1.25, net.

Arthur Nash is unquestionably a human being with good red blood in him; he is also an efficient business man, although he planned to be a preacher. Best of all, he is a religious man, certainly converted, but, perhaps, as we shall see, not entirely sanctified. By good fortune, in his youth he had brains enough to escape the crass literalism of Second Adventism; he was in danger of agnosticism, but a firm conscience led him back to Christ. It was this same clear conviction that caused him at the close of the Great War to try to conduct his clothing business on the Christian basis of brotherhood. It is quite certain that he does not yet perfectly see the logical implications of the teachings of Jesus as applied to the present economic order. His factory is still organized on the capitalistic theory of production, with a wage-scale, which, while it is probably

higher than that of more selfish employers, is nevertheless not one that would mean more than a quite moderate standard of living for his workers. It seems to us quite probable that Mr. Nash's own grocery bills and household expenses are somewhat larger than those possible to his employees.

His method has wrought marvelous success. Here is the production for the last four years: 1918, $132,100; 1919, $525,678; 1920, $1,580,700; 1921, $2,077,559; 1922, $3,751,181. Capital has increased from sixty thousand to one million dollars, of which about one half is said to be owned by the workers themselves. Therefore the development has been almost wholly within the organization itself. One hesitates greatly to criticize the generous spirit which has so largely saved the selfish capitalistic system in this case from its most evil consequence both to men and business. But one cannot forget that even in slavery there were Shelbys who made the life of Uncle Tom happy and religiously inspired, and there was a Legree whose cruelty killed him. The Christian spirit is possible under every industrial system, but some day it will end even the present ruling capitalist domination by the coming of a spiritual, a social, and therefore, an industrial democracy. We can honor Henry Ford, and much more, Arthur Nash, but they are only Philemons who will make Onesimus a Christian brother, but who are only in the gateway of the kingdom of God, whose will is not yet done on earth as it is in heaven. The Golden Rule will not be realized in life until every man has equal access to the highest possible standard of living. The present factory system of labor is brutalizing humanity. While its conditions can be greatly helped by greater generosity and deeper human interest, the system itself must either be abolished or placed upon an entirely different economic foundation.

The men who ought to read Mr. Nash's book are those "grab and get" employers who think only of profits and not of service and those brutalized workmen who have lost the creative joy of labor and care only for fewer hours and bigger pay. But some day, neither Nash nor Ford will see in Jesus Christ a mender of the rattling mechanism of present-day business, but a real revolutionist, whose teachings must ultimately transform all life. Riches and poverty will both vanish when his kingdom conquers all kings and capitalists. Christianity is not a failure; it simply has not yet been fully tried. The Golden Rule is more than a Confucian reciprocity which tries to balance the generosity of owners and the fidelity of laborers; it is universal mutual service on the basis of absolute equality of rights. The poor have as much right to ride on wheels as the rich and the rich ought to walk more than many of them do.

America and the World Liquor Problem. By ERNEST HURST CHERRINGTON. Westerville, O.: American Issue Press.

THE World League Against Alcoholism, of which Mr. Cherrington is secretary, will win, *if*—. And this book points the way. The world is beginning to want to go dry and the successful enforcement of prohibition in America will turn the desire into deed. It is a psychological moment

to strike for the universal abolition of the curse of drink. The problem has many international aspects. The pressure from liquor lands is a big part of the difficulties in prohibition enforcement. The organized liquor traffic by international activities is making a World War on the United States, a perfectly merciless campaign to nullify our legislation. One factor that will compel other countries to go dry is the industrial and economic efficiency of our nation, already being increased by prohibition and sure to advance with fuller enforcement. They cannot compete with us unless they join us in the abolition of alcohol. The Great War has given a new psychology to the whole world. All foreign lands are calling for help; it is the opportunity for America, now first in prosperity and power, to become first in the service of humanity. These are the themes ably and eloquently discussed both with abundant proofs and with fervor in this little volume. It is rich in material for speeches and sermons.

The Poets' Life of Christ. Edited by NORMAN AULT. New York: Oxford University Press, American Branch. Price, $3.25.

THIS anthology of nearly four hundred poems is a long-needed collection of the best English and American verse which, as the editor points out, reveals "the extent to which the life and teaching of Christ have inspired the poets of the English-speaking race." The compiler has searched English poetry from 1359 to 1922 in a conscientious effort to make his selection properly representative of the enormous wealth of this poetry, and in his difficult undertaking we gladly concede that he has succeeded to a degree truly gratifying, considering the size of the volume. The material he divides into twelve groups, beginning with the heading, "Born of Mary" and concluding with "Not Here, But Risen," in most cases making subdivisions within these groups distinctly helpful to the reader. One will, as in every anthology, note omissions which seem strange. One does not find Southwell's "Burning Babe" (which is properly given a place in *The Oxford Book of English Verse* and for that reason, possibly, is left out here), several poems of Francis Thompson, and perhaps some of Henry Van Dyke's. And, to the present reviewer, most incomprehensible of all, is the omission of Sidney Lanier's "Ballad of Trees and the Master," perhaps the most poignant poem about Christ ever written in America. One wonders also why Mr. Ault has almost entirely ignored the imposing revival of interest in Christ in contemporary verse. Is it because he did not wish to repeat selections from Martha Foote Crow's illuminating anthology, "Christ in the Poetry of To-day," which reveals a Master all things to all men, or because so many of these poems are untraditional, unconventional, and to the orthodox mind irreverent?

At all events, Mr. Ault merits only praise and gratitude for the thoroughness and scholarly care with which he has sought out the verse not easily accessible to the general reader. "Thus," he tells us in the Introduction, "old Miracle Plays, the contents of mediæval, sixteenth and seventeenth century manuscripts, and the Elizabethan music books, have been laid under contribution; as well as old ballads and broadsides, and carols of immemorial antiquity, some in their oldest extant form, and

others in the versions sung in the West of England less than a hundred years ago." By placing us again in possession of all these treasures Mr. Ault renders a very concrete service not only to the religious reader but also to the student of literature.

Each of the twelve groups of poems is introduced by an appropriate illustration embodying the subject and mood of the several divisions. Most of these are beautiful in their suggestive and decorative effect, but two of them, "The Road to Jerusalem" and "Despised and Rejected," fall into a weak sentimentalism which is unfortunate. The attempt of the title page, moreover, to illustrate pictorially the beginning and the end of the life of Jesus by representing at the top the adoration of the magi and at the bottom the Master fallen under the weight of the cross is in the latter case a lamentable misrepresentation of the total view of his life. Why should not the second picture portray, for example, the Resurrection?

These are, however, but negligible defects. Mr. Ault has made a notable contribution to the splendid series of the Oxford "handbooks" of poetry of various periods and various literatures. He has made "a companionable book." Is it too much to hope that before long equally good anthologies of poems about Christ in other European languages may be added to this?

PAUL KAUFMAN.

American University.

Anglican Essays. A Collective Review of the Principles and Special Opportunities of the Anglican Communion as Catholic and Reformed. New York: The Macmillan Company. Price, $4.25.

THE *via media* is always beset with difficulties. The very desire to hold the balance between extremists who occupy opposite positions results in satisfying neither party. But this inability is of relative unimportance, for extremists are proverbially intolerant, and their energy and enthusiasm make them radically uncompromising. It is, however, more to the point that those who maintain the middle ground give proof of their loyalty to the "essentials of the faith," especially in "an age of shrieking partisans and of revolutionaries who are prepared to destroy everything in the hope that something else may turn up."

The contention of these essayists that the Anglican Church is peculiarly qualified to act the part of a mediator deserves respectful consideration, but far too much is claimed for this communion by its earnest advocates. It is true that the Lambeth proposals indicated a great step in advance; but it cannot be forgotten that there is a strong party in Anglicanism whose trend is toward mediævalism, and another party which favors radicalism. The irenic spirit of this volume is, however, very acceptable, and the questions discussed are of a kind that leaders in other communities are also earnestly and seriously debating.

It is interesting to note that these essayists acknowledge that reunion between the Anglican and Roman Churches is not possible, until the latter is prepared to reform its methods of teaching and influence. The pros-

pects of such a willingness are not reassuring. This subject is ably discussed in a strong essay on "Rome as Unreformed" by Dr. G. G. Coulton, the eminent historical scholar, whose recent volume on *Five Centuries of Religion* throws considerable light on Monasticism in the early mediæval age. His essay demonstrates, with the aid of impartial evidence, that the Romish conceptions of truth and authority, its intellectual restrictions and its characteristic intolerance lead to the exercise of "organized brute force for the suppression of differences of opinion." The criticisms are severe, but it is well to face the facts and, whatever may be said to the contrary, it must be owned that the settled policies of "Rome" have always prevented the true progress of the Church of Christ.

The essay on "Communion or Mass" by Archdeacon Cox sets forth with logical precision and historical insight the fallacy of this institution. It holds a conception of God contrary to the teaching of Christ and his apostles; it subverts belief in the continual presence of Christ with his people; it minimizes the supreme sacrifice on the Cross by regarding the Sacrament of the Mass as a propitiatory sacrifice to the Father; it fails to emphasize the New Testament teaching concerning the sacrifices to be offered by Christian people; it has given occasion to sundry superstitions. Another essay on "The Cultus of Saint Mary the Virgin" by Archdeacon Thorpe makes out a strong case against this practice. The student who is interested in these two questions will find much pertinent material in Doctor Coulton's volume, already referred to.

Mr. Thorpe laments that "the Church of England to-day is suffering notoriously from the lack of discipline. . . . It cannot be restored unless the spirit of respect for sound learning and obedience to lawful authority, even when imperfect, is inculcated and cultivated all round." This applies to all the churches. What is authority? An answer is given by Archbishop D'Arcy in the essay on "Christian Liberty." He is a convinced individualist, but while he is correct in declaring that our Lord is supremely the teacher of a true individualism, the fact must not be overlooked that the consensus of belief, which is the basis of the fellowship and unity among Christian people, implies a social nexus that checks and modifies any forms of vagrant individualism. The subject should have been more fully developed, for the very genius of the church requires us to relate the individual to the corporate whole and so guard against vagaries and excesses. The essay on "Aspects of the English Reformation," by Doctor Murray, is a fine historical survey and takes occasion to warn against the dangers of the new individualism.

The most notable essay is that by the Rev. C. E. Raven on "The New Reformation." He is persuaded that the church needs to recover a sense of proportion, a clear vision of the object for which she exists, "in order that, this once seen, she may overhaul her whole apparatus with a view to subordinating it to its proper purpose." He notes that the outstanding feature of the religious situation is "the concentration of interest upon the central figure of the Gospels, a serious study of the records, and a deepened reverence for His teaching and example. . . . Probably at no time since the early days has there been a greater eagerness for uncom-

promising discipleship, or a more general agreement as to the reality of communion with Him, not as with a dead prophet, but as with a living and present Saviour and Friend." Such a spirit augurs well for the future. Mr. Raven sees in it an imperious summons to the church "to concentrate her resources upon the fundamental duty of evangelism," convinced that the strategy and strength of the church are to be exhibited not primarily by controversies and conferences but by making disciples. We heartily endorse this view of the church's supreme business. It is to be fervently hoped that, by whatever methods, the coming fall and winter may witness concerted and continuous evangelistic efforts on the part of all the churches.

Oscar L. Joseph.

BOOKS IN BRIEF

Adventures in Humanity. By William L. Stidger. Pp. x+255 (Doran, $1.50 net). Stidger 's a fascinating writer of the journalistic type, able to dramatize his personal experiences and make them live vividly before the eyes of his readers. He gives us in this book a number of human documents collected first hand in his varied and successful ministry. One of these chapters was published in the Methodist Review. It is quite impossible to properly review a volume of short stories. Who is so rich as the Christian minister? He wins folks and that is the finest fortune. These adventures reveal it.

The Science of Winning Men (Handy Book Corporation, Reading, Pa.). Portrays a method which may draw many folks to the church, but not a program which will develop the highest Christian character. "Pollyanna" stuff is a false and superficial optimism. Sermonettes, fifteen to twenty minutes long, are the work of petty preacherettes which will build up paltry churchettes and produce puny Christianettes. A living gospel, proclaimed with passion by a preacher clothed with spiritual power, will do the business better than all the clever little tricks of crowd-getters.

The Soul of Modern Poetry. By R. H. Strachan (Doran, $2 net). Poetry, even that of this century, has a spiritual value. This book, written with much felicity of phrase, will be a useful tool in sermon-making for those who love to reach religious truths by the road of poetic imagination. And it is pretty generally confined to worth-while material.

Simon of Cyrene. By Thomas Hall Shastid (George Wahr, Ann Arbor, Mich.). A story of a man's (and a nation's) soul—it is a Jew book and a Christian romance as well. Christians who do not try to understand the Jew have nothing in common with that Cyrenian who bore our Lord's cross on the first Good Friday. This is a noble historical story of the first Christian century, that can be read without mental or moral disturbance both by Jew and Gentile.

Social Work in Hospitals. By Ida M. Cannon (Russell Sage Foundation). There is a religion of the body and the Christian Church was first

to recognize it. The hospital and the nurse are products of the social gospel. The invalid needs more than medical treatment; he needs social service and spiritual uplift. This new and revised edition is an admirable handbook of methods in the solution of these medico-social problems. The hospital should be made a real guest house of God.

The Crisis of the Churches. By Leighton Parks (Scribners). This is a new edition of a noble argument for Christian unity. Doctor Parks has the truly catholic spirit of Christian fellowship—not the pseudo-Catholicism of sacramentalism, dogmatism or Episcopalianism. He is a Broad Churchman—better still, he is a Christian who does not make the church the rival of Christ.

The Legends of Smokeover. By L. P. Jacks (Hodder & Stoughton, $4). The art of the allegorist is exhibited with great skill in this volume. Smokeover is not a place but a spirit, a state of mind, an attitude to life. The legends are those of rebels against the present order of economic and religious life. Hooker the heart-broken millionaire, Rumbelow the gambling idealist, Margaret Wolfstone the adventurous schoolmistress, Ripplemark the fighting professor, my Lady the presiding genius of this weird story, are all types of prevailing characters. The book solves nothing but it leads us out of the confusing complexities of Smokeover to the borders of Utopia, whence we obtain a clearer outlook of the next step to be taken. In sheer interest, keen satire, searching analysis, witty observation, this volume is unrivalled. The story is far more thrilling than any recent realistic fiction.

The Revolt of Youth. By Stanley High (The Abingdon Press, $1.75). This is a soul-stirring narrative of the struggles of aspiring young men and women in Europe and Asia. Their ambitions for education are being realized in spite of the fearful handicaps of poverty and distress occasioned by the war. It is encouraging to know that the renaissance movements in these lands give religion a fundamental place. They are a challenge to the United States, reminding us that Christianity is on trial throughout the world of youth. This book shows some of the ways in which the comity and friendship of the nations might be secured.

Companionable Books. By Henry Van Dyke (Scribners, $2). Doctor Van Dyke writes literature while he writes about literature. Few modern writers excel him in literary *finesse* and mellowness and fewer retain the enthusiasm of youth for their early loves. The reader who is familiar with the writers about whom sweet discourse is here held will enjoy these chapters on the Bible, the Psalms, Dickens, Thackeray, George Eliot, Keats, Wordsworth, Browning, Walton, Samuel Johnson, Emerson, Stevenson. You have appreciation of the highest kind, without the smartness of the pedant who strains out the gnat and swallows the camel.

Old Memories. Autobiography by Sir Henry Jones (Doran, $1.35). There is a wealth of inspiration in these reminiscences of the son of a Welsh shoemaker, who attained to the high position of professor of moral philosophy in the University of Glasgow. The early struggles, the religious

atmosphere of a workingman's home, the brilliant successes are described with vividness and modesty. The opportunities for an education are greater in our land, but this book should be read by all ambitious young men and, indeed, by everyone. Very welcome is the light thrown on some of the famous leaders of thought, such as Jebb, Denney, Bruce, Dods, Drummond, Kelvin, Edward Caird. This is one of the rare and precious books of autobiography of a value far beyond its modest price.

Altars of Earth. Studies in Old Testament Humanism. By HUBERT L. SIMPSON (Pilgrim Press, $2.25). The early stories of Genesis are interpreted with rare discernment of their spiritual values in these exquisite studies. There is nothing of the strained manner of the allegorical literalist but an attempt to bring out the modern appeal of Genesis. The second part is on Ecclesiastes. Its author is not regarded as a cynic or a voluptuary suffering from ennui, but one who viewed with sympathy the problems of different classes of people. These are not sermons but religious essays of the same high order as the author's previous volume on *The Intention of His Soul.*

The Local Color of the Bible. By CHARLES W. BUDDEN, M.D., and the Rev. EDWARD HASTINGS, M.A. Vol. I, Genesis—2 Samuel (Scribners, $3). There is often a lack of reality in reading the Bible stories. We think of the characters very much as though they were etched on paper and not of like passions with ourselves. Then, again, the Oriental world of Bible times is at so great a distance that its customs and habits are not clearly understood. It is only as we set life in its actual context, including even prosaic details and commonplace incidents, that a better knowledge could be obtained. These needs are well met in this new series of volumes. We look forward with pleasure to the succeeding issues of what will be of decided help to Bible study.

The Friendship Indispensable. By CHARLES E. JEFFERSON (Macmillan, 75 cents). After an extended study of conditions in Great Britain, Doctor Jefferson is persuaded that the hope of the world is in an Anglo-American alliance. To this end he points out some of the difficulties to be overcome before there could be mutual understanding and appreciation on the part of Great Britain and the United States. This volume might well be regarded as "a tract for the times." It should be widely circulated on both sides of the Atlantic.

The Validity of American Ideals. By SHAILER MATHEWS (The Abingdon Press, $1.25). The strength and weakness of American idealism find a courageous and sympathetic interpreter in Dean Mathews. He writes out of a thorough knowledge of our history and of present-day economic and religious conditions. This restatement of our privileges and responsibilities is most timely. It will do much to convince many that a state of national isolation is logically untenable and morally impossible.

The Constitution of the United States. By JAMES M. BECK, LL.D. (Doran, $2). The purpose of the Constitution was to guard the relative powers of the nation and the States and to maintain a true equilibrium

between the rights of government and the rights of the individual. An eminent jurist, Doctor Beck, brings his unique powers to bear on this study of the genesis, formulation, and political philosophy of the Constitution. There is also a searching address on "The Revolt against Authority." The book is a valuable contribution toward clarifying political and social thought and setting the paramount issues in their correct perspective.

Christian Justice. By NORMAN L. ROBINSON, M.A. (Doran, $2). No subject in Christian ethics needs more adequate consideration than that of justice. It is the key note of the Sermon on the Mount. Jesus thought of it as an inward and positive experience rather than as an external retribution. Mr. Robinson rightly remarks that justice takes note of the past as well as the future, of character and not of overt acts, for its essential element is the valuation of personality. The chapters on Justice in its relations to the cross, to providence, to punishment, to the state, are well done. But why has any reference to the church been omitted?

The Psychology of Prayer. By KARL R. STOLZ (The Abingdon Press, $1.25). This is one of the best books on the *rationale* of prayer. It is a scientific study of all the factors involved, which means that the value of prayer is finely appraised and its necessity conclusively demonstrated. If clergy and laity make this excellent volume the basis for their meditations at the mid-week service, there will come a richer realization of our unfathomed resources, and with it a new quickening of spiritual power.

The Philosophy of Prayer. By C. K. MAHONEY (The Abingdon Press, $1). A critical discussion of prayer need not necessarily lessen our fervency in the exercise of this practice, but with a better understanding of its laws, we should rather be convinced that it is indispensable to man at the highest moments of his life. There is a good exposition of the Lord's Prayer. This little book, written with profound conviction, merits thoughtful attention that will induce prayerful action and increase tenfold the ministrations of the church.

The Unseen Leadership. By F. HERBERT STEAD (Doran, $1.75). The life that is hid with Christ in God is capable of discoveries that are beyond the capacities of the ordinary seeker. Here is a transcript from actual experience of the guiding hand of God, which led Mr. Stead to undertake and carry out great enterprises in social Christianity, in the obedience of faith. In an age of doubt and uncertainty, this testimony is a wholesome tonic to strengthen the muscles of the soul and to put heart into us.

The Thoughts of Youth. By SAMUEL S. DRURY (Macmillan, $1.25). Straightforward and friendly talks to young folks in their "teens" by one who knows at first hand the life of those to whom he addresses these healthy counsels.

Clarion Calls from Capitol Hill. By Hon. WILLIAM D. UPSHAW, M.C. Pp. xii + 237 (Revell, $1.50 net). Congressman Upshaw is a brilliant speaker. He is more than an orator, he is a lay preacher both of a personal and a social gospel. He ably fights rum, pleads for peace, stands for

justice to Jews and other oppressed folks and sees in religion the only safeguard of humanity. A Baptist, he began his legislative career in Washington by holding evangelistic meetings. He has won the respect of all parties by the sanity and fraternal spirit of his addresses. These speeches, lectures, and—yes,—sermons reveal a unique type of statesmanship.

Adventures in Evangelism. By EDMUND THICKSTUN. Pp. xii + 231 (Doran, $1.50 net). Out of his own adventures in saving folks, the author has fashioned these evangelistic romances. What a fine thrill there is in the revival business! Bishop Henderson in his introduction aptly says: "To tell such stories is not merely art. . . . The skillful pen may be needful; the understanding spirit is indispensable." But our Brother Thickstun not only has the passion and power for winning souls; he has the gift of vividly portraying the process and results.

Great Modern Sermons. Edited by HOBART D. MCKEEHAN. Pp. 212 (Doran, $1.50 net). Twelve selected sermons from some of the principal English and American preachers of to-day—such as Burrell, Cadman, Fosdick, Gordon, Hutton, Dean Inge, Jefferson, Kelman, etc. Excellent for analytic study in homiletics. They are rich in rhetoric; better still, they are full of fervor. Here we see the "Gloomy Dean" at his best in the sermon on "Willing and Knowing," in which he studies Faith as an attitude of will, a holy daring, a noble venture of the soul. Real religious truths are those which have vital values. It is not by merely intellectual processes that we are saved, but we *can* "add to our faith knowledge." And Harry Fosdick's sermon on "Procrastination" is an appeal to the young for immediate decision and action to which even his accusers will say "Amen!" The other ten sermons have varying but significant values.

Men, Women, and God. By A. HERBERT GRAY. Pp. xviii + 200 (Doran, $1.50 net). One of the most difficult tasks of the Christian teacher is dealing with the sex problem. Doctor Gray treats it with decency and delicacy, but with clearness and scientific ability. Love, marriage, social complications. Christians must bravely meet the challenge of this fundamental social question. It is the Divine Love in human life that by its passionate and cleansing power is able "to subdue the brute and exercise our complete humanity to the glory of God. Love never faileth. It pacifies passion and dominates the flesh." Man and woman can have no real relationship without God. Doctor Gray's brother, a physician, furnishes an Appendix, dealing with the physiological facts plainly and yet in a most cleanly manner.

Training the Junior Citizen. By NATHANIEL F. FORSYTH. Pp. 304 (Abingdon Press, $1.50 net). If such a handbook as this were used by teachers in all schools, secular and religious, few generations would pass before civil government would become both a cheaper and an easier task and all political life be transformed into a loving fellowship. The preadolescent age is the most important period for such training—the plastic time in which the foundations of life are laid. By stories, songs, games, dramatizations, and suggested activities, true social ideals can be fused into

the spirit of childhood. Get this book, use it for children's clubs, Scouts, Camp Fire Girls and schools. It will help to first build up a neighborhood and then a nation.

Inspiration. By NOLAN RICE BEST. Pp. 160 (Doran, $1.25). Every student of theology should master some such treatise as Sanday's Bampton Lectures on *Inspiration.* Having done so, here is an exhortation to follow that sermon, which adds to its learning fresh illumination as to the Divine influence and authority of the Holy Scriptures. The editor of that great Presbyterian journal The Continent has a liberalism which is absolutely orthodox. He shows the Bible to be "the only infallible rule of faith and practice," and yet does not claim it to be a textbook in geology, astronomy, biology, or anthropology. God did not "make to man a gratuitous present of information that he can by any other means search out for himself." Doctor Best bases his book largely on the Doctrine of Holy Scripture as set forth in the Westminster Confession of Faith. That stalwart creedal document is entirely different in its attitude from that of many of the present-day ultra-orthodox. It is broadminded, modern in spirit and not mechanical in its view of revelation. Doctor Best's book is more in harmony with that great Reformed Confession than the recent definitions passed by the Presbyterian General Assembly. He shows that there is no need for real Christians to be divided on these questions.

The Divinity of Jesus Christ in the New Testament. By J. HERBERT WILLIAMS. Pp. x + 173 (Scribners, $2). This argument by a Roman Catholic scholar for the absolute Godhood of Jesus Christ is based on the direct statements of the writers of the New Testament. And we think that he does prove that these authorities did believe and teach that doctrine and that our Lord himself affirmed it. It is an imposing array of textual proofs. Sometimes it is overdone, as in the attempt to justify the genuineness of the passage on the Three Witnesses, 1 John 5. 7 (Authorized Version). This book has considerable value as an exposition based on proof-texts, but, like most treatises on the Divinity of Christ, fails to enter his consciousness and to see that in his Person and character there are values which can only be ascribed to Deity. All we need to do is to personally know him, and soon we shall have many positive beliefs about him. But Romanism, like many extremely orthodox Protestants, always places the emphasis on dogma rather than life.

Living Leaders Judged by Christian Standards. By LUCIUS H. BUGBEE. Pp. 96 (Abingdon Press, 50 cents net). Nothing helps life like life. This is a quite penetrating and thoughtful study of the world's living leaders. Keen criticisms and full appreciations of values are given to such characters as Gandhi, Lenin, Lloyd George, Einstein and others. Woodrow Wilson is not included. Is his personality too perplexing for analysis? Doctor Bugbee applies to them what is the topmost test—the standards of Christian thought and life. None of them come up to the full heights—two at least, Lenin and Clémenceau, fall far short. Such candid criticism in the white light of the gospel is worth pondering.

The Resurrection Body. By WILBERT W. WHITE. Pp. xii + 90 (Doran,

$1 net). Few conservative theologians are so fair or so logical as Doctor White. His is a unique argument for the theological formula that "Corporeity is the end of God's way." There is much that is original in his method and new in his exegesis. His handling of the evidence for the bodily resurrection of Jesus is quite striking and should be carefully studied by those who hold more critical theories. Certainly most of us prefer a future life definite in form and place to floating about like blessed ghosts. Even extreme Modernists can get something out of this book.

The Kingdom of Heaven. By Elbert S. Todd. Pp. 154 (Abingdon Press, $1 net). It is only in modern religious thinking that due emphasis is placed upon the "major theme" of the teaching of Jesus, "the kingdom of heaven." It has not been made a part of any creeds or confessions and until the present generation was rarely mentioned in the pulpit. And today many literalists miss the moral and spiritual meaning of the term. This little book is a real treasure worthy to be placed beside the expert treatises on the Teachings of Jesus. It pictures a kingdom with a conscience, whose throne is justice and whose scepter is righteousness, one which will turn this bad world into a good world. It is a triumphing force that will transform all life and save society. The heavenly kingdom will conquer all earthly kingdoms. Freedom, altruism (which is moral democracy), service—these are among the principles of the Kingdom. Why should not the preachers use the words of Jesus more freely than the formulas of theology in their sermons? If they did, revivals would not only save a few individuals, but change the life of communities.

FLASHLIGHTS ON CURRENT LITERATURE

(Any important works may be fully reviewed hereafter)

The Charge of the Church of Jesus Christ to You. By J. H. Langenwalter (Bethel College, Newton, Kan. $1). A devout exposition of the personal letters of Paul by an able Mennonite teacher.

Fifty Short Sermons. By T. DeWitt Talmage (Doran, $1.50 net). Brief sermons on uncommon texts. Some will like them.

What is True Religion? By Robert J. McAlpine (Doran, $1.50 net). Practical and popular sermons on vital subjects.

The Armor of Truth. By Walter Russell Bowie (Revell, $1.25). Sermons for children which are not "preachy."

Captain Pluck. By Isla May Mullins (Doran, $1.50). A quite stimulating story for boys.

Personal Immortality. By A. Gordon James (Doran, $1.50). A great theme treated up to date. Many traditional notions discarded.

Lambuth-Bennett Book of Remembrance (Nashville: Lamar and Barton. 75 cents). A birthday book. A beautiful tribute to Bishop Lambuth of the Southern Methodist Church.

Problems that Perplex. By J. W. G. Ward (Doran, $1.50 net). This

successor to Campbell Morgan deals earnestly with many questions that disturb souls—such as Prayer, Atonement, Miracles, etc.

Getting Into Your Life-Work. By HERALD M. DONSEE ($1.25 net). *Living at Our Best* (Teacher's Manual). By MABEL HILL ($1 net. The Abingdon Press). Admirable additions to the Life Service Series of Textbooks in those unequalled Abingdon Religious Education Texts.

The Pulpit and the Child. Addresses to the Young. By ROBERT HILL (Pilgrim Press. $1.25). Old-fashioned but worthwhile very short sermonettes, good for both young and old.

The King's Trumpet. By JASPER SEATON HUGHES (published by the author, Holland, Mich.). An interpretation of Apocalyptic Symbolism, perhaps not perfect, but far more accurate spiritually than that of the crude literalists who see in it details of historic prophecy.

Education and Training for Social Work. By JAMES K. TUFTS (Russell Sage Foundation. $1.50 net). A standard treatise both as to the field and the proper training for social work.

Stylus Photographus. By MARY CULLER WHITE (Lamar & Barton). Pen pictures of Bible women and scholarship girls in China.

Citizen, Jr. (Teacher's Manual). By CLARA EWING ESPEY (The Abingdon Press. $1). Another Abingdon textbook for week-day schools. Excellent, as is Forsyth's *Training the Junior Citizen*, elsewhere reviewed.

The Minister's Twin Six. By ABRAM S. KAVANAGH (The Methodist Book Concern. 15 cents). An admirable *Concio ad Clerum*, showing cleverly the peril of materializing the ministry.

Leaders of Young People. By FRANK WADE SMITH (The Methodist Book Concern. $1). Rich instruction for teachers and other leaders of youth in the well-known Worker and Work Series.

Psychology and Morals. By J. A. HADFIELD (McBride, $2). Best and simplest exposition yet written on the relation of the new psychology to ethics. Easy reading for such difficult problems. Will be reviewed later.

The Choice of a Career. By GARFIELD EVANS and INA C. BROWN (Publishing House Methodist Episcopal Church, South. 50 cents). An admirable handbook for Life Service study.

The Win-My-Chum Campaign. By WILLIAM H. BURGWIN (The Methodist Book Concern. 40 cents). The finest evangelism possible is the personal work program of the Epworth League. Here is their most helpful manual.

Places of Quiet Strength. By JOHN TIMOTHY STONE (Doran. $2 net). Simple and edifying discourses by a popular preacher.

Life of Saint David. By A. W. WADE-EVANS (S. P. C. K. Macmillan). Translation of a mediæval biography of this Welsh saint—said to be contemporary with Saint Patrick in Ireland. These canonized Celts are very interesting.

A READING COURSE

The Life and Teaching of Jesus the Christ. By the Rev. Arthur C. Headlam, D.D. New York: Oxford University Press. Price, $4.50.

A distinction must be made between direct and presumptive evidence, between the facts and the theories of history, between the principles and the hypotheses of criticism, between tentative suggestions and final conclusions. The arbitrary spirit is always out of place in scholarly investigations. Oversubtle refinements of learning have repeatedly exposed their sponsors to the humiliation of having to confess that their excessive confidence was unfounded. A reaction has set in against dogmatism and we are learning the need for sobriety and generosity in the discussion of issues so as to avoid any reactionary stampede.

Bishop Headlam's volume is an illustration of the more adequate method in dealing with controverted questions. He is critical but cautious, he exercises restraint without evasion, he shows discernment and good judgment. If at times he is impatient with what he calls "learned trifling," he makes good his criticism of those who favor their own conjectures to the statements in original documents. On some matters he suspends judgment for lack of sufficient historical proof. He reminds those who assume to speak in the name of science that changes in scientific methods have more than once made invalid what was uttered with the air of finality. His purpose is to show that the life and teaching of Jesus are a consistent whole. Even though the account is confessedly fragmentary, it bears the impression of a single mind, and it was not due to tendencies in the apostolic church to overmagnify the thought and character of our Lord. He rightly asks, "If the church created the Gospels, what created the church?" This question calls for a direct answer, and it can be given only as we take the Gospel material at its face value and regard it as the faithful testimony of the first generation to what Jesus was and what he made his followers become.

Such an investigation has much more than academic value. One of the hopeful signs of the religious situation, according to a writer in *Anglican Essays*, is the eager interest in the central figure of the Gospels and a renewed devotion to his teaching and example (p. 251). Surely, "the problem of Jesus is the problem of Christianity." Who, then, should be more keenly and directly interested in it than the preacher? If a first-hand study of the documents reiterates the conclusion that the original spiritual impulse came from Jesus, and that he is the primary authority for the church, then we can better appreciate the force of the contention, "that the teaching of Jesus, as contained in the Gospels, is not a collection of different opinions held by various individuals during a period of from fifty to seventy years, but a homogeneous whole coming from one teacher of intense spiritual power." The benefit is undoubtedly great when such a verdict is obtained after a thorough review of all the issues. Our position is not only fortified, but our message is reinvested with intellectual conviction and spiritual confidence.

The subject is approached by a comprehensive estimate of the results of criticism. The two-source theory which attributes our Gospels to Mark and Luke, called *The Discourses* by Doctor Headlam, is far more satisfactory than the complications of a sophistical criticism that reads into the records the subjective speculations of a later day. As Professor Simkhovitch remarks: "It takes an enormous amount of learning to get away from the most obvious and simple truth." The evangelists also had access to other sources. Their purpose, however, was to furnish authentic information and this fact is admirably shown in Doctor Headlam's fine characterizations of the Synoptists. John's Gospel is an interpretation more than a narration. It represents a development of thought but it is in perfect accord with the synoptic testimony. Taken together the four Gospels represent a remarkable conception of Jesus, who is not the Jesus of mythical fancy but the Jesus of history and the Christ of experience.

The historical context is vividly described in the chapter on "Palestine Civil and Religious at the Time of the Christian Era." A great deal of pertinent information, not usually found in the average life of Christ, is here given and it throws much light on the Gospel story. The section on the Herods and their circuitous policies is specially clear. The administration of Rome through the procurators, the social and commercial conditions, the character of current rabbinical teaching, the worldly ambitions and demoralizing influence of the ecclesiastical leaders, the unadvertised piety of the nation—all this is graphically delineated and gives a needed background to the Gospel story. The atmosphere of the times is further described in the chapter on "The Education of Jesus." The childhood, youth, and manhood of Jesus were spent in a genial and hospitable environment. Note what is said about the country town of Nazareth (p. 99ff.).

Doctor Headlam is judicious in his discussion of our Lord's knowledge which reflected the intellectual conceptions of his own day. He points out that the fantastic imaginings and curious cosmological speculations of contemporary writers found no place in the Master's teaching. His psychology stressed the unity of human nature. His thought on the Angels magnified the providential care of God for mankind. Instead of the legal and allegorical view of the Scriptures, he held a view that was simple and spiritual. Much confusion can be obviated if we remember that Jesus came to teach men religion and not science or criticism. "Through his divine impulse was thus created a germinant idea, simple and almost unimpressive in its origin, which became the source of new spiritual life to all future generations, continually revealing deeper potentialities" (p. 132).

The chapter on "John the Baptist" is one of the finest expositions of the credentials of this prophet of righteousness and herald of a new day. The ethical significance of his baptism and the fact that it was a definite sign of the coming Messianic age are well brought out. His message of justice, mercy, and charity was different from the religious fantasies of his day and went straight to the heart of the people. He used the language of the prophets but its form and application were new and creative. His teaching was prophetic rather than apocalyptic, but here, as also in

the discussion of the teachings of Jesus, Doctor Headlam tends to minimize the apocalyptic and eschatological elements. These must be reckoned with, even when we reject the theory of the *interimethik* and the vagaries of premillennialism.

There was a continuity between the work of John and of Jesus. The Baptist's message, like that of the great prophets of Israel, had "no power to warm the heart or to illuminate the understanding or fire the spirit." It was essential but preliminary to the true function of religion which was liberated by Jesus. Familiar as we are with the Gospels, Doctor Headlam's chapters on "The Galilean Ministry," "The New Teaching," and "The Kingdom of God" offer a new angle of approach. He justifies his thesis that the teaching of Jesus was a homogeneous whole and that the spiritual experiences which created the Gospel cannot be reduced to the dull level of our commonplace lives.

The main purpose of Jesus was to preach. The influence of his authority was due to the directness of his spiritual appeal rather than to the demonstration of psychic powers. His miracles were works of mercy in perfect accord with his sublime character. None of these "signs" bear the slightest resemblance to magic. Any attempt to deny them on *a priori* grounds is singularly unscientific. The opposition he encountered was a testimony to his freedom from the letter of ceremonial rules and his devotion to the higher law of spiritual perfection. Note the study of the Twelve and their distinctive traits (p. 201ff.). In what sense did this company live a communistic life? The Sermon on the Mount was dependent on the Old Testament and at many vital points independent of it. Note the clear contrast between the Christian ethical system and the other systems in vogue (p. 220ff.). The essence of our Lord's teaching is that well-being is to be sought as each person lives according to God's will and acts righteously.

The parables were spoken to correct and clarify current ideas of "the kingdom of God." What three views were held at the time, and, how did Jesus regard the kingdom of God? (p. 241ff., 249ff.) He never encouraged his followers to regard him as a nationalistic leader. He was fully conscious of his Messianic vocation as the Servant of the Lord. He roused popular enthusiasm but disappointed it because his mission was not to bring in an era of material prosperity but by his death to make possible the blessing of redemption. Those who argue that these ideas were the development of a later day have the burden of proof resting upon them. These subjects receive impartial attention in the chapter on "The Messiah."

Doctor Headlam does not deal with theological theories of the Person of Christ in this volume, which brings us to the Transfiguration. A later volume will doubtless take up these problems. His business in these lectures was to show how Jesus appeared to his contemporaries. He has succeeded in presenting our Lord as a man of his time and as the Man for all time, who realized in himself all the ideals of Hebrew prophecy and psalmody far beyond the most sanguine hopes and expectations that were cherished concerning the Messianic deliverer. The authenticity of the portrayal in the Gospels is beyond doubt. This attempt to translate

the thought and testimony of the four writings is in keeping with sound historical learning. It will help us to appreciate the sublime significance of Jesus to the life of our own day and encourage us in our purpose as preachers to give him the place of supremacy in order that, as the Magnetic Christ, he may draw all men unto himself.

SIDE READING

Toward the Understanding of Jesus. By VLADIMIR J. SIMKHOVITCH (Macmillan, 75 cents). The teaching of Jesus was marked by strong intellectual grasp and an insight which future generations may rediscover but can never upset. In these pages it is brought into vital contact with the particular circumstances and conditions of the time. This essay independently confirms the conclusions of Doctor Headlam.

The Mystical Quest of Christ. By ROBERT F. HORTON, D.D. (Doran, $3). An able dissertation of the Christian ideal in the light of present confusions and needs, and a demonstration that it is practicable in every walk of life. Doctor Horton sums up the Christian ethic in the direct precept, "Be Christlike," which is shown to be a sufficient rule of life, equally for simple and complex conditions.

Jesus of Nazareth. By GEORGE A. BARTON, LL.D. (Macmillan, $2). Using the results of modern historical learning, Doctor Barton has written a readable book. Debatable questions are but slightly referred to, for the more important matter is the fact of Jesus, and this he makes clear so as to evoke our faith in Him and quicken our loyalty to Him.

For further information about books on subjects of interest to preachers, address this department, *Reading Course*, care of the METHODIST REVIEW, 150 Fifth Avenue, New York City.

OSCAR L. JOSEPH.

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WHO'S WHO IN THE REVIEW

THE frontispiece, *The Christ of the Andes*, is a picture of the statue erected on the boundary between Chile and Bolivia, their altar of perpetual peace.

Three articles are on Peace: One is by Mrs. LUCIA AMES MEAD, of Brookline, Mass., the national secretary of the Woman's Peace Party; a second is by the Rev. GEORGE MACADAM, Methodist minister at Effingham, Ill.; the third is by the Rev. ARTHUR C. ELLIOTT (a nephew of the EDITOR), now in charge of the United Congregational Church, Magnolia, Mass. The last won a lieutenancy in the World War.

The Hon. J. STITT WILSON concludes his interesting study of the altruistic element in natural history.

Professor WILLIAM JOSEPH THOMPSON, D.D., LL.D., occupies the chair of Religious Psychology and Pedagogy in Drew Theological Seminary, Madison, N. J. He deals with the supernatural birth of our Lord from the biological standpoint. It is the purpose of the EDITOR to present very soon a biblical and historical study of that problem.

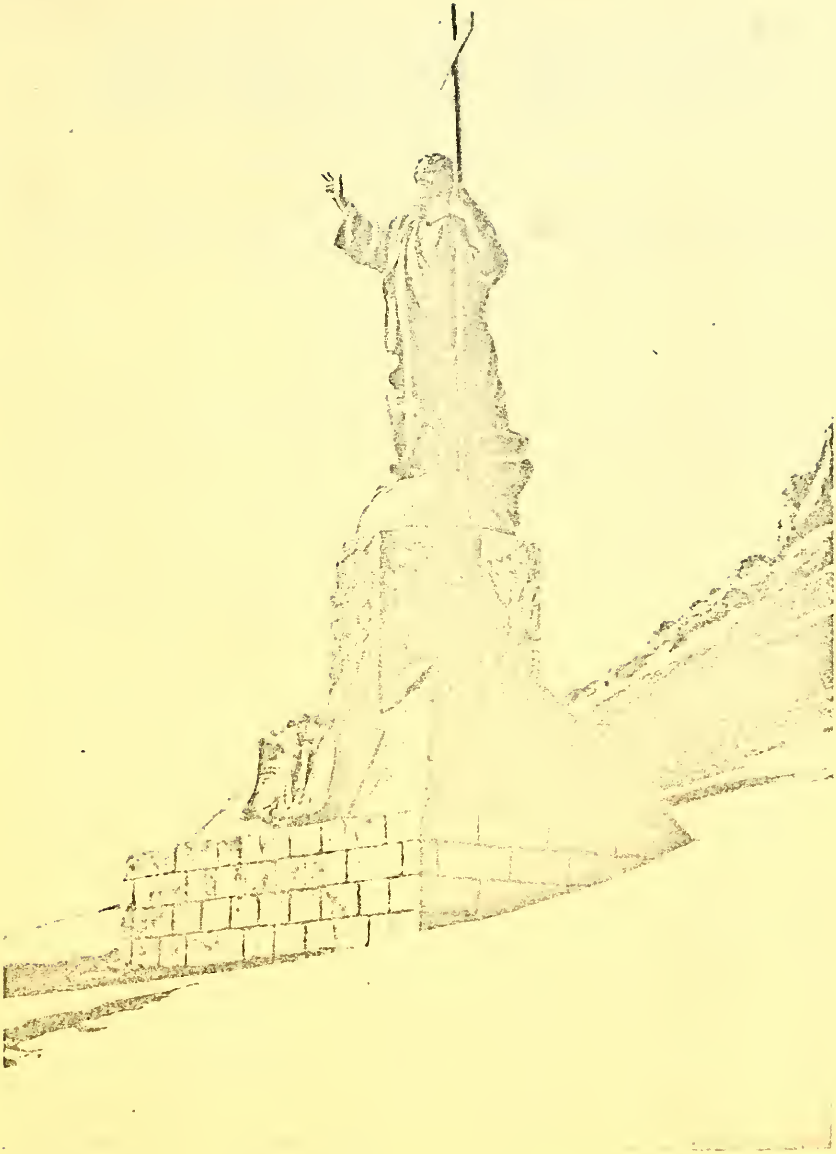
The Rev. G. BROMLEY OXNAM is in charge of the Church of All Nations, a notable Methodist missionary enterprise, Los Angeles, Cal. Mrs. CLARA CHASSELL COOPER is an instructor in the Teachers College of Columbia University, New York City.

Dr. HUGO GRESSMAN is the Dean of the Theological faculty in the University of Berlin, Germany. Both he and Professor EDWARD KÖNIG, of the University of Bonn, represent a conservative and evangelistic type of German scholarship. For the translation of their articles in this issue we are indebted to Professor A. C. KNUDSON and ROBERT PFEIFFER.

The Rev. CARL D. GAGE has charge of the Italian First Methodist Episcopal Church, Chicago, Ill.

PHILIP L. FRICK, D.D., Methodist pastor, Schenectady, N. Y., is revealed to us as a poet as well as preacher.

All the other writers in this issue have been already introduced to the readers of the METHODIST REVIEW.



THE CHRIST OF THE ANDES
"PRINCE OF PEACE"

METHODIST REVIEW

NOVEMBER, 1923

WHAT THE CHRISTIAN CHURCH NEEDS TO KNOW ABOUT WAR AND PEACE

Lucia Ames Mead
Brookline, Mass.

John Ruskin somewhere said, "It is a state of mind very much to be dreaded for a man not to know the devil when he sees him." This state of mind is that of the credulous, well-meaning man who is hoodwinked by the current fallacies about war and peace. The devil of false premises and twisted logic comes appareled like an angel of light and a goddess of liberty. A graduate of Harvard University, of Annapolis, or West Point may know less of how to refute these fallacies than any fourteen-year-old schoolboy who is properly taught. Experts in mathematics, science and languages, history and theology may have little imagination, no knowledge of psychology, may becloud premises by prejudice, and even lack the milk of human kindness. It is therefore often necessary when dealing with such adults to be as simple and explicit on mooted questions as when talking to adolescents.

A graduate of the Harvard Medical School asserted, "War is inevitable, for man is a fighting animal. That is a biologic fact, due to his animal inheritance." The confused thinking which confounds struggle with collective homicide, which assumes that war, like earthquakes, cannot be prevented is one of the most common and dangerous of heresies. Until that fallacy is refuted, no real progress can be made in dealing with international relations. A false philosophy, like a foundation laid in quicksand, prevents any superstructure.

Struggle is the law of life. It is normal, inevitable, wholesome, and it invigorates. We have as little respect for a creature that will not struggle as for a clam or a sponge. Man was or-

dained to develop by constant struggle against nature and environment. He must everlastingly fight cold, hunger, disease, laziness, dirt, fire, accident, ignorance, sin, poverty, and death. We honor those like Shackleton, Nansen, David Livingstone, Raleigh, Columbus, and a thousand other heroes who have been great adventurers. The folly of confounding their type of struggle with collective homicide—the crushing out of human comrades, perhaps in Mexico, Japan, or Germany—is the most dangerous folly the world has ever known. These comrades should have been shoulder to shoulder with us together fighting the common foe in laboratory, field and forest. So long as this confounding of struggle that is normal with struggle that is abnormal is enshrined in romance and patriotism and religion, and confuses good minds, it will yield hectatombs of corpses.

Unlike sporadic murders, which require no premeditation and will indefinitely continue, modern war follows taxation, invention, training, war games, and long preparation. It has no counterpart in the animal world, for no herd or flock of brutes ever attack another *of their own species,* and individual tigers, lions, snakes, etc., do not kill their own kind, but only other kinds for food. "The biologic law" vanishes as soon as it is stated. But no skeptic is converted by a concise paragraph. The clergy need to devote one sermon a year to hammering home this argument, after a careful study of Dr. George Nasmyth's *Social Progress and the Darwinian Theory.* Like the multiplication table, it must be drilled into every mind.

The cave man was not a creature with a club, ready to brain his neighbor. Like the chimpanzee, he lived on nuts and fruits, traveled only as far as he could walk, saw only his own neighbors and combined with them for self-preservation against the huge brutes—the prehistoric monsters. Without private property in land, without for probably fifty thousand years enough power of invention and organization even to equal our Indian warriors, he had nothing in common with Napoleon or Hindenburg. War did not make civilization. Struggle made civilization. Invention, greed, and a false philosophy made war, and are preparing more hideous and subtle devices to make more war. Civilization

thus far is as abnormal as a hunchback with long legs and a short, deformed body. Physics, chemistry, mechanics, and invention have done their best, but distorted vision and childish conceptions of what constitutes national advantage have set natural law to doing the devil's work. If our generation knew a hundredth part as much about the mechanism of wise government as every boy knows about Buicks and Fords, the world would not be in peril of another war and the safest nation in the world would not demand now for the first time to have as great a navy as any upon earth.

The militarists are proclaiming against law as a substitute for war. Admiral Rodgers declares that "War itself is an integral part of law. War is the agency whereby law is made to prevail when it is disputed by evildoers. The world must be governed under conditions as they exist, by nations with divergent interests which refuse to be reconciled. Armaments are therefore necessary to all, or one armed nation will ride the others." The editor of the *Army and Navy Register* writes of the "practical necessity of national protection that permits jeopardizing the safety of the country by any such avowed object as outlawing war and substituting law for war." The Secretary of War, in an address at West Point, is quoted as saying: "If it were not for the restraining effect of military establishments of the nations of the world, an indescribable state of chaos would result and civilization would be rapidly terminated through self-destruction." Says General J. G. Harbord: "War still remains the supreme act of the state, the school of heroism, and the training-ground for national discipline. Permanent, universal peace remains an ideal, lost in inaccessible distances, until envy, malice, lust, and avarice shall have disappeared from the human heart." An eminent clergyman recently said in Boston: "The instruments of war are the most effective builders of peace; the maintenance of militant forces on land and sea is necessary to safeguard civilization from the rule of the jungle."

These are the types of dangerously confused ideas which are being taught to our future officers and boys in summer camps at an age when they have done no independent thinking, but are

forming convictions and look with respect on the pronouncements of "practical men" who wear epaulettes. Loose thinking goes unchallenged. Police functions, that is, the taking of culprits to court with the least exercise of force that is necessary to obtain a judicial decision, are confounded with what goes on between rival nations trying to settle, through their armies, questions of boundary line, or markets, or "honor," by tanks and submarines! Legalized repression within the nation is confounded with what is done between nations in our present state of anarchy, which permits us to be judge, jury, and executioner in our own case. The placid assumption of each nation that the "evildoers" must always be the other nation, that we ourselves can do no wrong, and that "war is the agency by which law is made to prevail," ignores the wars of conquest, of revenge, of spoliation, dynastic and religious wars which have been in defiance of much law and all justice. Such doctrine is as false as anything the devil has concocted to lead good men astray. Even Theodore Roosevelt and Lyman Abbott constantly stumbled over the word "police," and spoke of armies and navies—the tools of rival nations—as "national police" and never asked what army or navy ever took a nation to court, or helped to a judicial decision. They never saw clearly the enormous distinction between police functions, conducted by non-rival bodies, and collective homicide between rival armies.

Granted that there may be collective, repressive force used by all nations against one aggressive nation by means of a small international police, or by universal boycott; but that is the maximum which a sane world will permit. This is not, properly speaking, "war." World court decrees at The Hague, like those of our Supreme Court at Washington, will require no force behind them but that of public opinion.

The fallacy most commonly held by religious minds is that war will not end until human brotherhood is achieved and the Golden Rule prevails. When men are all lovers of the Lord Jesus, then we shall cease concocting liquid fire to be thrown by wireless from aeroplanes, wiping out men, women, and children! Good people's skepticism of our being able to end war in this generation cuts the nerve of hope and action, and relegates permanent peace

to some far-off millennium. Dueling, wars between cities, as in ancient days, between provinces, and between states have been ended without any miracle or change of human nature. In this republic, though within each State we have excessive homicide and lawlessness, no State has ever fought against another State. Throughout the British Empire, black, white, and yellow people, speaking 150 languages, and having scores of different religions, are keeping the peace. What can be done over enormous areas of the world can be done by common agreement over the whole world. It is purely a matter of organization to make conditions in the world as safe as they are between the rich and poor sections of our cities. No love is lost between Riverside Drive and the east side. But the taxpayer sees that the east side has fire engines, schools, building-laws, parks, hospitals, courts, police, and a fairly safe condition of living. That is what the Christian Church should demand for the world—and demand it now. No congregation will absorb and digest this idea unless it is elaborated and reiterated with varied illustrations.

The economic causes of wars will still continue for a time, just as the causes of dueling still continue. These, however, can be chiefly removed as soon as such free trade as that between our States, which has been the basis of our prosperity, is extended to nations. There is no economic reason why Illinois should not have the same freedom of trade with Mexico that she has with Mississippi. A customs union over Europe would probably do more to remove friction and promote prosperity than anything else which could be devised, unless it be a collective control of the prime necessities of life—wheat, cotton, rubber, coal, and oil. It is needless to say that sound economics must be taught in all our schools for many years before this is achieved.

Peace and war are by-products. Peace is a product of successful organization. War is a by-product of an unorganized world, of confused thinking, of war preparations. The primary consideration is world justice and world organization to attain it. The most significant thing in the last hundred years has not been the World War, but the new intercommunication wrought by railroad, telegraph, automobile, telephone, aeroplane, radio, cheap

press and postage, and photography. These will abide indefinitely and be marvelously amplified after the devastation, misery, and poverty wrought by war have disappeared. Said Professor Nicolai, author of the *Biology of War,* probably the profoundest book ever written since Grotius on war, "The war is only an episode and intercommunication is an epoch."

Glenn Frank, in the Century, has pointed out that editors underestimate their readers' intelligence and overestimate their amount of information. The same might be said of clergymen. What the average churchgoer needs is specific information on vital matters which affect conduct and about which he has much misinformation. The war psychology is still rampant. "I have no patience whatever with the Hun. He is squealing and whining and refusing to pay his just debts," is a common verdict with the ill-informed and many a clergyman himself says, "The invasion of the Ruhr may not be ideal, but it is an inevitable attempt to rectify colossal evil." It requires energy and courage for the average clergyman to find and tell the truth about the matter without being scorned as being "pro-German." The judicial attitude that tries "to be just, even to those to whom we do not want to be just," is not common even among the followers of Jesus. All the more reason for the pastor to tell unwelcome truths. Let him cite Hosea and Amos, whose Hebrew politics have become part of our religion, if the deacons accuse him of "talking politics." Party politics of course must be absolutely avoided, but questions involving international duty should not be side-tracked as unfitted for the pulpit, or at least for discussion at midweek meetings. Bishop Brent utters a message from the Most High when he proclaims that international questions are just as much our concern as national questions. We are first of all human beings, citizens of the world, children of God.

To indulge in mere pious generalities about righteousness and justice, and to leave the listener uninformed as to facts which one needs to know in order to achieve righteousness and justice, is a common but cowardly pastoral method of giving no offense and sliding out of moral responsibility. This is in keeping with the policy of the church in every land which rendered it helpless to

prevent war. Take this tragic question of reparations, which has prevented the rehabilitation of Europe for five years. Churchgoers, like other people, have short memories. They should be reminded that when Germany pledged herself to pay, she signed a blank check at the point of the bayonet at Versailles in 1919 to avoid an invasion of Germany. She had surrendered on the ground of the fourteen points, which were largely ignored in the vindictive Versailles treaty. Not until long after a post-war boycott had starved her people when they were helpless was she told what the reparations commission had dictated. This, according to Pierrepont Noyes,[1] equaled 74 per cent of her total valuation. The absurdity of this was soon apparent and the amount was cut down to 43 per cent, or about thirty-three billion dollars, gold. Americans are demanding that Germany shall "stop shirking and promptly pay as France did in 1871." They need to be informed, as the Institute of Economics has just shown in its nearly 400-page report,[2] "Germany's Capacity to Pay," that though France adjusted her debt quickly by various forms of loans and transferences, it was not the supposed thrift of the French people which wiped out the indemnity. It is still a burden on French finances and the interest on it at three per cent is now 165,000,000 francs a year. The whole debt was only about four per cent of France's total valuation.

The chief thing for the world to understand is the philosophy of reparations. Much bitterness, unjust criticism, and dangerous delay in the rehabilitation of Europe and our taking our proper share of responsibility would be prevented were there clear ideas on this subject. At the time of writing, in early September, 1923, probably one half of the American people sustain Poincaré in saying, "Germany must pay, or we stay." Our ignorance and neutrality prolong the impasse between Great Britain and France.

The report of the Institute of Economics says that "Germany cannot feed more than 60 per cent of her people unless she can continue and pay for her present imports of foodstuffs; about one sixth of her agricultural lands were taken from her at the close of

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[1] Formerly American member of the Inter-Allied Commission of the Rhineland and President of the Interallied Coal Commission.

[2] McGraw-Hill Book Co., 370 Seventh Ave., New York.

the war. Food and raw materials must be a first charge on foreign money obtained for the sales of exports; only the money left over after these are paid can be devoted to reparations. The Allies cannot eat their cake and have it too. They cannot collect anything from Germany so long as they refuse to let Germany earn by foreign trade money acceptable to them. . . . The total production of gold in the world since the discovery of America is little more than half the sum which Germany is obligated to pay." Germany's present supply of gold would pay reparations for only six months.

Foreign debts cannot be paid on the same basis as domestic debts. Germany has been harshly criticised for building canals, factories, etc., as if this diverted money from reparations. But she used home materials, paid *in paper money* and none of this product could be exported. *Exports alone can pay for reparations. And they must exceed imports.* These exports must chiefly be created from imported raw materials.

Germany offered to supply material and labor for rebuilding the devastated districts, but the builders and workmen of France wanted the jobs and their protest led to the decline of this offer. It is often assumed that Germany has paid nothing. The Institute of Economics reports that she has surrendered between six and seven billion dollars worth of property. The Allies by no means credit her with all this for reparations. Germany made contracts, payable in gold, payable in other legal tender after August, 1914. This, apparently, is why she was able to wipe out her internal debt with a rapidly depreciating currency—a virtual colossal taxation of her citizens. It was necessary for her to begin inflation in order to pay the early installments of reparations. She has not known how to stop, as her purchases of foreign currency could continue only as long as foreigners had confidence in her mark. Germany has lost all credit, and without a moratorium faces a collapse. The final conclusion of the exhaustive investigations of the Institute of Economics is that "It is utterly impossible for any one to know whether, in view of all the conditions that exist and will continue to exist, Germany will be able to develop any export surplus. It depends on wholly indeterminate factors.

The Germans themselves do not know a particle more about the possibility than anyone else. Hence the promise to pay any definite sum per year that may under military compulsion be extracted from the German government would be not a whit more than the 'agreement' reached in London in May, 1921. No threat or compulsion, no promise, no guarantee of any kind whatsoever will insure payment of any definite sum. If the Allies hope to get paid, there is only one policy to follow, namely, to facilitate the recovery of German import and export trade, and then to require the delivery of whatever excess of exports may be developed. . . . The process of compelling Germany to pay, when she has no international credit balance available for the purpose, is analogous to forcing complete liquidation upon a temporarily insolvent debtor. A little more juice may be squeezed out by the process and then the end."

Closely connected with the psychology of the American people and the concrete financial problems facing Europe is the new information which is slowly percolating through the press regarding the "sole responsibility" of Germany for creating the war. The Kautsky, Gooss and Siebert documents which have been brought to light, the studies of Professor Fay of Smith College, and especially of E. D. Morel, M.P., show conclusively that Russia, as well as Austria and Germany, was immediately responsible for the war and that, more remotely, Great Britain and France created conditions which promoted unrest and war. We are gradually learning the truth uttered by Lloyd George in December, 1920, "The more one reads memoirs and books written in the various countries of what happened before August 1, 1914, the more one realizes that no one at the head of affairs quite meant war. It was something into which they glided, or rather staggered and stumbled." Doubtless a little group of Germans, including professors and editors as well as military men, were largely responsible; but one must study carefully the available documents before wholesale condemnation of Germany as the "sole" sinner. Justice regarding this matter does not exculpate her from atrocities committed or lessen her obligation to repay wanton destruction to the limit possible.

A little time taken from the study of concordances and church fathers to learn the facts needed for their congregations in order to do justice and love mercy would serve the pastors who are practically working as well as praying for Christ's kingdom to come on earth. If every community could once a fortnight turn its midweek meeting into a study of history and economics and if this were led by Christian preachers who would take time for research[3] there would be less bitterness and confusion of thought in the pews.

"Organize the world" should be the slogan of civilization. Said one of the winners of the Nobel Peace Prize: "Peace, according to pacifism, means a condition of organized living together among nations." Pacifism simply means peace-making and a pacifist is a peacemaker, not peace talker, or dreamer. Jesus said such were blessed. The word "pacifist" has been caricatured, derided, and so misunderstood that many conceive it to apply only to the flabby and cowardly who would not risk their skin to defend their country. There are as many types of pacifists as there are of Christians. The latter include persons of faiths varying from that of Unitarians to that of Roman Catholics. A very few pacifists are unstatesmanlike extremists who injure their own cause by demanding our absolute disarmament at once and ask Congress for an amendment to the Constitution to remove every word that authorizes armaments. The great majority of peacemakers are not extremists; they know that all progress is made by steps and are busy advocating the logical, progressive steps toward outlawry of war and the extension to nations of that system of courts and police force which has achieved order and justice between individuals, between cities, between our forty-eight States, between all parts of empires and nations, and which, in the League of Nations, is beginning to be applied to the whole world.

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[3] See article on "They All Lied" in the Nation, Oct. 11, 1922; "New Light on the Origins of the War," *American Historical Review*, 1920-1921; "The Poison That Destroys," price 2d; "Military Preparations for the Great War," price 6d, the first, published by The Independent Labor Party, 8, Johnson Court, Fleet St., London, the second by The Labour Publishing Co., 38 Great Ormond St., London; and "The Secret History of a Great Betrayal," published by Foreign Affairs, Orchard House, Great Smith St., London, S. W., price 1s. All of these three are by E. D. Morel, M.P., who won Winston Churchill's seat, an expert investigator, and giving chapter and verse for all his statements,

After the 7,000,000 majority for President Harding, the quadrennial of the Federal Council of Churches, in December, 1920, declared: "The supreme hope for the future is in the League of Nations. This is the one worth-while, definite thing that has come out of the war. The call for our nation to enter this League and help make it a really effective instrument for righting wrongs and adjusting national difficulties is the greatest moral call that has ever come to the church in all its history. The peace of the world and the hope of humanity rest on the proper strengthening of the League." The Federal Council of Churches stands by that pronouncement and none of its twenty-nine constituent denominations have dissented.

America is beginning to realize that the huge number of votes in 1920, claimed as a condemnation of the League, were largely cast by voters of both parties who were assured by leaders like Taft, Hoover, Hughes, Root, Lowell, and others in the group of thirty-one eminent Republicans, that a vote for Harding was the surest way to secure our entrance into the League or into an Association of Nations. The 1922 election and the Minnesota election have led to questioning whether the Republicans will have any sure majority in 1924. It seems that our entrance into the League will be a strong factor in the situation. The tide is turning and the partisan fury and abysmal ignorance of the League Covenant which then prevailed is diminished. It is doubtful whether one voter in a hundred had then read the League Covenant.

A new situation confronts us to-day. If we enter the League we shall not sign the largely impracticable and vindictive Versailles treaty. We should enter as Switzerland or any other neutral nation entered. We should not have to condone now Japan's occupation of Shantung, as she has evacuated it. We should take our proper place in the family of nations with the right to withdraw honorably by giving two years' notice and paying our dues. We can enter with full reservations as to our never pledging ourselves to military action abroad without the consent of Congress and to nothing which contravenes our Constitution.

Our refusal to enter has prevented the League from acting

to end the dangerous traffic in arms that has provided many nations with the accumulated arms left over from the war and which have aided various hostile ventures. Our aloofness has produced a painful impression. We are to-day, through unofficial representations, altering that bad policy. Had we succeeded in securing the two-thirds vote of the Senate, which Senator Newberry, on his resignation, boasted his one vote had prevented, we should have entered the League with the approval of the majority of our voters; and the wars between Poland and Russia and Greece and Turkey and the invasion of the Ruhr would probably have been prevented. It is a sad anomaly that permits us to enter on war with a majority vote but prohibits our making a peace treaty without a two-thirds vote. As ex-Ambassador John W. Davis declares, this long hindrance to justice should be abolished by an amendment to the Constitution. The recent revelation by Mr. Wellman of President Harding's conviction that we could not "countenance persistent isolation and indifference as our national policy," and that he intended next year to invite "all the nations of the world to a Congress," and the statement of Prof. Irving Fisher show how far President Harding was from standing with the Johnson-Moses-Brandegee "irreconcilables." In 1920 President Harding told Professor Fisher: "I want the United States to get into the League just as much as you do. I am opposed to the Wilson League, but the League can be changed. My idea is to call the nations together and ask them to make such amendments as are necessary to secure the approval of the United States." In reference to a noted Senator who was opposed, he said: "When he takes his extreme stand he is doing so for political effect. With my own forces divided on details, my first concern is to get these forces together."

At its headquarters in the federated republic of Switzerland, the most internationally minded country of Europe, the League has created an atmosphere that is unique among the suspicious, greedy, discouraged peoples of Europe. Its hundreds of experts on geography, ethnology, history, economics, and law are creating speedy and valuable communication between the nations. What no one nation could do to lift Austria from complete collapse, to

stop the spread of terrible epidemics, to remove conditions which were in four instances leading to war, the League has done. No one nation could have repatriated the 400,000 wretched, starving war-prisoners in Russia, but the League did it. It is grappling with the problem of opium production; with the traffic in women and children; with the supervision of the mandated territory, which, but for the League, would have been simply stolen and annexed. The establishment of the Permanent Court of International Justice, whose eleven judges, including an American, have been functioning for a year and more, is another great achievement in which we should at once participate.

The Borah-Levinson plea for the outlawry of war, on the purpose of which all right-minded people must agree, is strangely coupled with hostility to the World Court. This can gradually be made as powerful as can any court which Mr. Borah wants set up, as soon as the nations of the earth are ready to make the necessary sacrifices. The illogicality of the Borah position, the failure to see what is necessarily involved in getting a treaty for the outlawry of war, is most astutely presented by Walter Lippman in the August Atlantic. "Once more," he says, "we see the tragic futility of noble sentiments frustrated by confused ideas."

No League can outlaw war, so long as a great, armed nation like our own remains outside it and claims the right by international law to go to war to-morrow if it pleases. Critics condemn the League because its Covenant does not go further in certain directions. It is imperfect, as present world conditions necessitate; as imperfect as was our Constitution when Alexander Hamilton, who was greatly dissatisfied with it, loyally appealed for its support, knowing that the alternative was disintegration and no federated republic. He and his coworkers failed to secure more than nine States out of the thirteen for ratification. The necessity of the first Congress to add ten amendments at once, the two years' delay before anyone trusted our Supreme Court with a contested case, are all reminders of the weakness of the beginnings of great undertakings and of their possibilities of growth. George Washington was called to organize a nation. That nation is now summoned to help organize the world.

THE WAR GOD

George MacAdam
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A few years ago most of the world had consigned Ares, the Greek war god, to the place of departed and worn-out deities. His was once an important figure at the council table of Olympian Zeus, or when he moved restlessly about among the Grecian peoples inciting them to strife; but in our modern times he is remembered chiefly as one of the characters in the childish stories of a discarded system of mythology.

Early in the twentieth century men were actually dreaming of a warless world. Then suddenly, in the fourteenth year of that century, the earth shook with the stamp of an armed foot and trembled under the tread of a great martial figure. The world aroused and looked up to see the resurrected, bristling form of old Ares the war god throwing his somber shadow over all the earth. Reincarnated, in a twentieth-century panoply, the world-old spirit stalked over the earth again, leaving the same old trail of devastation and want, the sighing and crying, the suffering and dying of war. Longfellow's seer was prophetic when he said:

> Force rules the world still,
> Has ruled it, shall rule;
> Meekness is weakness,
> Strength is triumphant;
> Over the whole earth
> It is still Thor's day.

And because the war god brought this time almost the entire planet to his worship, and because he dragged civilization to the very verge of ruin and left her there, violated and staring blankly into the black pit she had so narrowly escaped, the world's interest in the war god suddenly intensified. There are many people who contend that he is deathless; that he will arise again and again from the primordial depths of paganism, the reincarnation in every succeeding age of the spirit of Mars and Thor, of Ares and

Woden, of Alaric and Attila. War has hypnotized us with a sense of its inevitability. It is interesting to note that recently four out of five persons, selected at random on the streets of Chicago, replied to the question, "Will there ever be peace among the nations?" in the negative. But it is doubtful if they expressed a real thought; they only obeyed a habit we have gotten into. Deep down in our hearts we know that war must end or we must end. And so to-day a larger number of people than ever before are asking if the time has not come to consign the war god and his dismantled armaments to the scrap-heap of history.

The time seems ripe for the enterprise. The inexpugnable memories of the world war; the uncertainty and instability of civilization; the impending, ever present possibility of a recurrence of a general conflagration that shall set the whole world on fire—these are intensifying men's desire for the death of war. We are beginning to see that through all history men have been fooled by what we term "the glory of war"; that there never has really been any such thing. If we had read history aright we would have discerned that underneath the pomp and spectacle, the glitter and glamour with which kings have played their great game, there was on the part of real humanity a deep and bitter hatred of war, an instinctive protest of every noble sentiment in our human nature against its awful waste of life and treasure and its unspeakable cruelty and hardship.

It certainly ought to give interest to the study of the subject and assist us to some conclusions, as well as an approach to it from a new angle, to go back some thousands of years and ask the most perfected civilization of ancient times, the Grecian, what they thought about it. And fortunately we have their literature, especially their poets, who were also their prophets, and who, without any attempt to moralize or preach, have given us, through the fables they recited, a very clear idea of how they viewed the subject. It must be remembered that the keen discernment of the Greek made necessary, if he were to have a war god at all, that he have two. One of these was Ares, the war god; the other was Pallas-Athene, the goddess of wisdom. With her, however, war was not, as it was in the case of Ares, her sole business, but was

incidental to her infinitely larger task of assisting Zeus, the All-Ruler, in the harmonious government of the universe. She was without husband or family and her whole beneficent being seemed ceaselessly occupied in assisting mortals to live wisely and well.

In the discharge of these activities she had to do with war only as an instrument of justice and righteousness. As Pallas-Athene she had two sides to her nature; she worked through two sets of attributes. In the construction of the state, the establishment of its laws, and the development of art and industry she was supreme. As Athene she was the embodiment of judgment and reason and taught men the arts that make them great in times of peace. The inventive mind that distinguishes man from the beast was her gift and she ever stood for those conditions of government and society in which this faculty could work felicitously. There was no art nor industry of men in which she was not conceived to be helpful, even to the manufacture of the commonest utensil of the home or implement of the farm.

As Athene, the goddess of wisdom, she stood for the reign of peace. Nearly a thousand years before Christ, Isaiah, the Hebrew prophet, saw ahead, in the fullness of time, a Golden Age coming to the world in which men should cease to learn war. "And it shall come to pass in the latter days that the mountain of the Lord's house shall be established in the top of the mountains." . . . "And all the nations shall flow into it. . . . And he shall judge among the nations and shall rebuke many peoples; and they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

But centuries before Isaiah the Grecian peoples had already had the same vision. Their poets tell us that in those earliest days, when the primitive Greeks were making up the genealogies of their gods, their imagination conceived of one Eirene, who was to be their happy, joyous goddess of peace. And then as they came to determine the parentage of Pluto, their god of wealth, because they had learned from bitter experience that war meant waste and destruction, poverty and want, they naturally and logically gave him for mother this same Eirene, the goddess who would banish

strife and bring peace to the world. In that way those early thinkers, pioneers in the construction of society, registered their conviction that only in the tranquil, quiet times of peace do riches and permanent prosperity come to men. As they builded a civilization out of barbarism and brooded over the problems involved, their philosophy could produce no other conclusion. Logically, war would finally be the undoing of the human race, would continuously destroy the fruits of civilization and render an ordered condition of human society impossible. This era of peace was not merely a myth or a dream; they felt that *it had to be.* Athene was only the consummation of all those centuries of thought upon the subject and the expression of their convictions.

But their Athene was not content with any kind of peace. She did not cry "peace, peace, when there was no peace." She knew that it was not a mere sentiment and that its foundations are in fact righteousness and justice; and so she was Pallas-Athene. As Pallas she sprang from the brain of Zeus fully armed, helmet on head, on her left arm the ægis of her father, as irresistible in her wrath as the mighty tempest that shook Olympus to its very foundations on the great day she was born. Here she was the battle goddess, superior ever and always to Ares, speaking with the authority of Zeus and hurling his smoking thunderbolts; the deity who never lost a battle, where she led an army, because she never shook the ægis of Zeus over a field except in the cause of justice and right. This combination of Pallas and Athene was perfectly consistent. It was the Greek way of saying that in a world a-making, in a condition of society where the ideal must often war with an unideal environment and where peace must be maintained through governments with their laws, courts, and constabulary, war must sometimes be waged for the establishment of justice and the maintenance of order. Perhaps no other conception of mythology comes so close to the Jehovah of the Hebrew scriptures of whom David sang, "who teacheth me to war," as this one of Pallas-Athene, because sometimes men must fight to destroy evil and defend the right, and in this holy warfare if they go to victory they must battle with the intelligence and be led forth by the wisdom the Greeks imputed to Athene. She was indeed a

sort of a promise and a prophecy in that far-away time of that Prince of Peace, who declared his attitude toward injustice and inequitable conditions of society when he said, "I came not to bring peace but a sword."

But Ares was a different character. He was the personification of the brutal, bloodthirsty instincts of the carnal, animal nature; the deification of the elemental passions of humanity. With him war was not incidental; it was his business. He had no interest in peace; conditions of order and harmony were irksome to him. And in his character the Greek poets have mirrored the thought of the most civilized race of antiquity upon the subject of war as a business.

The Greeks may be said to have been a rather quarrelsome and warlike people, but they were too intelligent and civilized, in especially their later history, to have much interest in the deification of mere brutal force. The worship of Ares seems to have originated among the warlike and bloodthirsty tribes of Thrace and Scythia, who worshiped him as "a naked sword," and where, in his worship, the sacrifice of human beings was made at altars erected to him as well as perhaps more indirectly but no less certainly upon their battlefields. That is, Ares was an importation into Greece who had no real place in their civilization and whom they reluctantly and carelessly but by no means unanimously accepted. His worship never became general and he had few temples and few statues among the Greeks.

There was some attempt to represent him as an attractive martial figure, but the Grecian people seem to have held him in scorn. Their artists delighted in placing him in ridiculous and humiliating situations, while their poets made him the mark of their wit and satire. It is significant that in one place, where an annual festival was held in his honor, no women were allowed to even come near the place of celebration.

He was despised for his bullying, craven spirit. On one occasion his propensity for quarreling—for he seemed not to care what a fight was about nor which side he espoused—led him to assume a disguise and mix with mortals in the battle before Troy. In concern, it would seem, lest the struggle terminate too soon,

he decided to change his allegiance and assist the Trojans, who were having a hard time of it, and he attacked Diomedes, a Greek hero, who surprised the meddling god by inflicting a painful wound. Whereupon he is said to have "roared like five or ten thousand men" and bellowed so lustily that both armies were frightened and the gods who witnessed it were all ashamed of him. He hurried from the battlefield "in thick, black clouds" to show the wound to Zeus. But the "father of the gods" was furious with him and in angry contempt told him not to come near his throne again, or he would banish him from Olympus.

The Greeks understood the ruthless spirit of war. The trifling and often selfish motives that are used to incite strife and bloodshed they put into a tale to account for the origin of the most famous conflict of ancient times—the Trojan war. Their poets tell us that Zeus noted with alarm the increase of heroic men among the Greeks who were out of employment and who he feared would in their unrest disturb the relations of mortals and perhaps of the gods themselves. Casting about for some method of preventing this, he seems to have thought of nothing better as a device than that which rulers and princes have used ever since to meet a similar situation—*he planned a war.* In a very astute and roundabout way he went at it and nothing short of a poet's imagination would have detected him, though as a method it has been much resorted to in the history of wars: *He made use of feminine vanity.* Eris, sister of Ares and goddess of discord, whose business it was to serve as the advance agent of Ares in stirring up strife, was directed to throw into a company of Olympians a golden apple inscribed "To the most beautiful." This resulted in a contest between three goddesses for the palm of beauty, and Zeus cunningly referred the matter to Paris, a handsome Trojan prince. Each of the divine contestants approached the young judge with a bribe for his decision, but that of Aphrodite won: she had promised him the most beautiful woman in the world for a wife. This woman was Helen, who happened to be the wife of Menelaus, one of the Greek kings, which helped along the nefarious scheme, and her abduction by Paris was the cause of the Trojan war, which dragged its bloody trail through ten years of history

and resulted in the destruction of the most beautiful city, it is believed, of antiquity.

Zeus is said to have disliked Ares more than any other of the Olympians because "he delighted in nothing but strife and bloodshed," and because his bad temper and brutal propensities kept Olympus and earth in a continual turmoil. Athene is represented as having, on several occasions, been compelled to punish him for his rude presumptions and she evidently delighted in making his hulking figure and stupid personality the object of her wit and contempt. There are no indications that she ever joined him in any of his warlike projects. She revealed her estimate of him and his work by thwarting and defeating his plans whenever possible.

It is certain that intelligent Greeks understood the grievous interruptions to the normal, progressive life of humanity which war causes, and estimated correctly its waste of life and treasure. Demeter, the goddess of agriculture, the most beloved of the Greek divinities, and more useful to mortals than any other, found her greatest obstacle to the improvement and civilization of her people to be the spirit of strife and violence created by the war god's worship. She declared that men could not till the soil nor attend to the farms when they were at the beck and call of a military régime. History does not inform us what the Golden Fleece was nor what it represented; it was of such value that for many years the Argonauts, fifty heroes of a heroic age, sought over the known world for it. But whatever it may have been, its possession was counted the golden deed of their history; it undoubtedly was something of supreme value to their race. It is significant that it was at last found in a grove sacred to the war god, who held it there, guarded by monsters lest men should discover and possess it. His hold upon this treasure was loosened only by strategy and force, and his wrath and vengeance pursued the heroes for many months. That is, war is not only non-productive of the blessings of civilized life, but it lays its hand upon and appropriates for its own wasteful program the treasures that stand in every age and in every country for its Golden Fleece.

Illustrating still further this view is a myth relating that over against a beautiful fountain one of the offspring of Ares, a

ferocious dragon, hid himself in ambush and devoured the people who came there for water. Athene, that the people might have access to this, one of the necessities of life, conspired with one Cadmus for the destruction of the beast. The war god bitterly resented the destruction of his pet dragon, and since he stood in wholesome fear of Athene, took his vengeance out on Cadmus, by compelling him to enter his service for a period of eight years. Cadmus was spoiled by the military service and caste, as have been many millions of men since. He married a daughter of Ares and after a sort of vagrant life they were finally transformed into dragons, a consistent and significant ending.

Of course there were then, as there have been in every succeeding age, efforts to throw over the awful facts and experiences of warfare the glamour of its chivalry, its noble service to country and humanity, the glory of its spectacle and pomp, the beauty of unquestioned deeds of sacrifice and courage. But the Greeks were too given to reason not to see that if virtue were an attainment of the battlefield only, then there was nothing to civilization. They were not stampeded by Ares, as were the Romans by Mars, and their poets and philosophers taught that courage and heroism were the virtues of the common life; that in every vocation and rank of humanity deeds of bravery were as common as with the soldier on field of battle. Especially was it given them to see through the swagger and bluster of a military caste and they imputed to Ares the defects and weaknesses which were apparent in militarism. They invented stories about him to teach that war could not be depended upon to develop the virtues which are supposed to be peculiarly cultivated by it. One of these tales runs that before the throne of Zeus was established, he had a fearful conflict with the powers of darkness, embodied in the gigantic Typhœus, who aspired to the throne of the universe. All of the gods, save Athene only, were considerably shaken in their loyalty to Zeus, but their professional war god, Ares, was so frightened that he fled to Egypt, where to save himself he assumed the form of a great fish and hid in the river Nile. But when Zeus was finally triumphant and had slain his great enemy with a thunderbolt, Ares stole out of his scaly refuge and came sneaking back to Olympus.

It is said that you can judge a man by the company he keeps; so you may a god. And when you are trying to get at the Grecian view of war it is illuminating to note that they made Eris, the goddess of discord, the constant attendant and companion of Ares. Hesiod tells us that she was born of Night and was herself the mother of a terrible brood of evils. But the general agreement is that she was a sister of Ares and shared his quarrelsome disposition. Homer pictures her as a restless, malevolent spirit wandering over the earth looking for accidents and small misunderstandings which she could fan into the flame of war. She was an atrocious figure, delighting ever in the noise and din of battle, finding her greatest pleasure in the agony and bloodshed of the wounded and dying. Indeed, she is represented as trampling them under the feet of her war horses and grinding them under the wheels of her chariot. She was one of the most terrible creatures the Greek imagination was able to conceive, and the fact that she was made the forerunner and companion of the war god speaks volumes as an indication of the place accorded him and the whole subject of war in their thought.

History assures us by many illustrations that one of the surest ways of producing a war is to be militantly prepared for it, and the recent world war is the latest and one of the best. But it has, too, ancient example in the difference between the Roman and Grecian civilizations, as especially seen in the influence and power of their war deities. The devotion of the former to Mars, whom they made one of their chief divinities, is in striking contrast to that nobler civilization of the Greek, which tried to account for the phenomenon of war, as they did of all phenomena, by deifying it, but who despised the deity. They placed Ares among the sinister forces playing upon human life, while the Romans exalted Mars, throwing about his worship all the glory and emphasizing all the attractiveness of war. It is impossible to conceive a better way of inducing an almost continuous state of warfare, such as Rome for many centuries experienced, than this attitude. It is strange that we do not realize that "toting a gun" is the almost certain condition of having to use it; that going about with "a chip on the shoulder" is the surest way of

getting into a brawl; that the possession of an immense and efficient war machine is the almost certain guarantee of needing it and a continual suggestion and temptation to use it. The psychology for the nation is just as compelling as for the individual.

The militarist will of course characterize this as an impractical pacifism; but is it? Is it not the commonest kind of common sense? Granted that in the present stage of civilization it is sometimes, in the service of ultimate peace and order, necessary to wage war, is it not the part of the highest wisdom to view such occasions, as they are, but temporary expedients, while we keep our eyes and hopes steadfastly fixed upon the goal of an ultimate world state in which the war god shall finally have no place and no part in the evolving program of humanity. If we do we shall approximate, in a way at least, the wisdom of the most civilized of ancient peoples.

AMERICA AND INTERNATIONAL PEACE

Arthur C. Elliott

Magnolia, Mass.

"There is a breeze blowing through the United States once again—a breeze of European propaganda." In these words a writer in a recent issue of a widely read religious journal refers to the growing movement to place America in the League of Nations. "European propaganda" is quite commonly the first epithet used by opponents of the League movement in America. This damning phrase is customarily followed up in the second paragraph by sinister reference to the supporters of our entrance as consisting of "international lawyers, international bankers, and ex-allied sentimentalists." The writer mentioned runs true to form. He is a physician with a different remedy for war, the malady of the world. By a few simple adjustments of the patient's vertebræ he would outlaw war and codify international law, and, like certain classes of healers, he must impugn the motives of other doctors in order that the patient will turn to him. More power to the constructive elements in his proposal, but something more is necessary.

We all agree that the disease is one which must be cured in this generation. Those who are acquainted with the advances of chemical warfare since 1918 see nothing but ruin ahead unless something is done, and done quickly. And yet five precious years have rolled away with the doctors still quibbling over the remedy as the patient grows worse.

War is hell. Sherman coined that epigram sixty years ago, but men have known it for ages. This generation should know it if anybody does. And this generation must fight war as it would fight hell on earth. Forces are now on the move to bring back another living hell in the not far distant future, as even Hiram Johnson predicted a short time ago on his return from Europe. Are Christian ministers and laymen doing their part to prevent it? The crusade against war is the biggest moral challenge of this

period of the world's history. God pity the man who is lukewarm on this subject!

Though this problem must be approached with a passion for its solution, its solution can be found only through dispassionate and unemotional thought. Much of the opposition to the League among the very persons who charge its supporters with being sentimentalists springs from the emotional mists still hovering around their mental operations, aftermath of the war. Emotional thought leads to generalization and sweeping panaceas, while life itself is not general but particular, and the only way we can deal with it is to set up flexible machinery, constantly functioning, meeting problems as they arise.

If we should refresh our minds as to the opposition to our entrance into the League we should recall that its chief support came from the following classes:

First, Irish-Americans whose suspicion and hatred of England led them to oppose any association in which England took a prominent and powerful part. Now that the Free State has applied for entrance itself and will doubtless receive it, this opposition should fade away.

Second, German-Americans who supported Wilson in the campaign of 1916 in the hope that America would be kept out of the war, and who felt betrayed when we entered so soon after the election, and who have maintained an undying hatred toward Wilson and anything identified with his administration.

Third, Italo-Americans who adopted a belligerent attitude toward Wilson at the time of the Fiume episode.

Fourth, "Practical" Americans, the hard-boiled class who question any idealistic motives and wish to keep things as they are. The leadership of the opposition came from this class.

Fifth, Liberals who, having opposed the war on what they considered idealistic grounds, must now oppose the good achieved by those who went into the war on idealistic grounds, in order to preserve their prophetic reputations even at the cost of their idealism. Fortunately the majority of even those extreme liberals who opposed our entrance into the war are consistent enough in their idealism to support the League as the hope of the peace.

Sixth, Republico-Americans who because of blind partisanship or honest faith in their party leaders in the Senate gave their support to that leadership as it knifed the League. This class included the bulk of the support of the opposition and among them many well-meaning clergymen. That the time of disillusionment has come is shown by a recent speech of former Attorney-General Wickersham at Chautauqua, N. Y., in which he declared "a great political party" had "invented" reasons why the country should not enter the League. Necessity is the mother of "invention," and we have witness that the necessity was a dire one in the frantic and fantastic arguments used in the absence of better ones by the opposition to the League. A great Methodist Bishop, for example, forgetting the United States Constitution, stated that "The League covenant must fail because it does not mention the name of God." Though we have made this classification under names which are possibly unattractive to some, there is no doubt that by far the greatest part of the opposition was honest and sincere. Any other thought would bode ill for America.

But, to restate the problem before us, how are we to fight war? Shall it be by building huge armies and navies? Or shall it be by wiping out our armies and navies altogether? If the late war proved anything it proved that large armies and navies are an insurance *of* war rather than an insurance against it. It is an odd thing that in spite of the plainest of object lessons, the Junkers of all lands still clamor for armament supremacy, unmindful of the ghastly climax of that same idiotic race in Europe. As to wiping out our armies and navies altogether, that is a fine ideal, and since the time of Isaiah, the prophets have looked forward to the time when swords would be beaten into plowshares. It might be a courageous thing to do and a good example to the rest of the world. Something in this direction may be possible. Many of the nations might be induced to follow. But armament cannot be *completely* abolished by one nation. There might be a villain left among the nations who would seize the opportunity to fulfill a dream of world empire. It is not safe to go it alone. Disarmament if it comes at all must be according to a uniform policy adopted by all nations. Isolation is just as unwise in dealing with

the question of disarmament as it is in dealing with other questions that affect world-wide interests.

So we are not a free country. We are not free to disarm. World forces compel us to adopt a certain course of action whether we wish to or not. And we are not free in a multitude of ways. We are already bound to other countries by thousands of rules of international law. We are not free to chase the rum fleet more than three miles out. We are bound by a multitude of treaties.

But did we make these treaties and recognize these rules of international law in order to make slaves of ourselves? Hardly! We made them in order to free ourselves in some way with respect to our relations to other nations. We bound ourselves in order that we might be more free. When the cave man went on his lone hunt for fuel or food, armed to the teeth and crouching with fear at every crunch of a twig, he was isolated, but was he free? When he got together with his fellow cave men and organized a tribal government so that all the cave men could go out unarmed within the limits of the tribal domain, he freed himself. He submitted to the tribal law, but in doing so he freed himself from fear of a fight and the necessity of going constantly armed. So this brings us to the only real solution of our problem, the only solution which is the product of wisdom and not of emotion—law, for law is the mother of freedom.

With countries as well as individuals freedom ends where the other fellow's nose begins. In our municipal government law is designed to be a scientific study of just where the line is to be drawn between the freedom of two men. International law is designed to find out with scientific accuracy just where country A's freedom ends and country B's freedom begins. Big armies or big navies don't find this out. Law is the only instrument for doing that. There are many ways of enforcing law, by public opinion, by blockade, or even by big armies and navies. But the important thing to realize is that we must first adopt law. We must realize that isolation is slavery, slavery to armaments and fear. and that cooperation through international law is freedom.

What we are fighting for to-day is just what those first cave men who wanted a tribal organization fought for, the freedom of

law. As they wanted to rid their little patch of jungle from anarchy, so we want to rid the world of international anarchy. The advocates of the League are not trying to make entangling alliances with anybody. They are trying to free the world from the sinister entanglements of international jealousy and hatred, by substituting law for war. They are trying to take one more step up from the war of the jungle to the peace of civilization: peace rooted in law.

And just as those cave men saw that the establishment of law required some kind of cooperation between individuals for conference and discussion around the tribal council fire to settle the problems which arose between them, so we see that international law to be effective needs some kind of cooperation between nations for conference and discussion. Persons who talk glibly of codification of international law apart from machinery such as the League of Nations are surely not well acquainted with the historic background of their subject. The pamphlet copy of an address by Prof. Manley O. Hudson of Harvard Law School before the American Branch of the International Law Association sums up this information. In 1866, the same year that the Atlantic was spanned by a cable laid by Cyrus W. Field, David Dudley Field, his brother, proposed before the British Association for the Promotion of Social Science the drawing up of an international code. In 1872 he published an "Outline of an International Code." In this outline he included a provision for an international court of justice, and a provision for permanent machinery for international conferences, very much like the present League of Nations. During the interval of fifty years progress has been very slow until the establishment of the League. In the field of international labor legislation, for example, thirty years of agitation before the war brought two international treaties—the white phosphorus convention and the convention prohibiting the night work of women. In the three years since the war we have got sixteen international labor treaties through the agency of the League. All of them are in force.

Prior to the establishment of the League it was very difficult to get a conference together, and when the conference assembled

preparation was often inadequate; frequently no machinery was left behind for putting into execution the decisions made. Now, through the agency of the League, it is much easier to get international conferences assembled because we have a machinery for the purpose; the League insures that preparation is made by all nations in advance; and the machinery remains after the conference is over to make sure that its work is not dropped. Furthermore the conference is now much more likely to include all the nations concerned. In many other fields besides that of labor legislation has great progress been made. But the most important contribution of the League is, of course, the Permanent Court of International Justice, an achievement which proved impossible before the League was established.

Former Attorney-General George W. Wickersham states that any association of nations for such purposes must have, as the present League has, an assembly of all its members, a small executive council, a permanent staff, a court, and various technical bodies dealing with health, transit, economics, etc. It took four months to get nine nations together in Washington for the discussion of questions of disarmament. Every year fifty-two nations gather at Geneva for the discussion of similar questions and many others of vital concern to the world.

Back at our cave-man council, when the proposition was put forward to cooperate in order to prevent the race of cave men from being wiped out by fights between the families, all the families but one joined, and that one was the richest family of all. One old patriarch of that family stood up at the council fire and said, "No, sir. No foreign entanglements for us. Our family first is our motto." The same thing happened no doubt out on the Western plains when the various ranchers got together to form a community and elect a sheriff in order to stop cattle-rustling. If war is necessary as a part of human nature, it is doubtless due to the fact that many human beings seem to be by nature isolationists and bitter-enders. It really doesn't make so much difference what the plan is that is decided upon, so long as it is some plan of cooperation, flexible and capable of growth.

The opposition in America to the League seems merely a

repetition of the story of what occurred at the end of the Revolutionary war. When the bond of a common cause had disappeared, the "associated States" began to quarrel among themselves. It looked for a time as though a number of petty little wars were likely to break out. But the wise men, Washington, Franklin, and the others, got together and drew up a plan for a Federal Government, the United States Constitution. This plan was sent around for the various States to sign and most of them did, but strong forces opposed it in a few States, among them Massachusetts, New York, and Virginia. If it had required a two-thirds vote it would have failed in six of the original thirteen States: Pennsylvania, Massachusetts, New Hampshire, Virginia, New York, and Rhode Island.

From a legal standpoint this question of a world association is not a new one. Poor old Grotius, the father of international law, in solitary confinement in the sixteenth century for his views, wrote of international congresses and cooperation as fervently as ever did President Wilson. His book, coming into prominence just after the bloody religious wars of that century, created such a sentiment for rules to govern international relations during war and peace that the foundation for international law was laid. Similarly, after every war since that time a remarkable strengthening and development of international law has taken place. Probably half of the body of the international law with which the world went to war in 1914 found its source in the Napoleonic wars. The writer had the privilege of listening in international law class to an address by John Bassett Moore, and in this address Mr. Moore quoted Hall's textbook on international law, written before the war, to the effect that the next war would see another tremendous strengthening of international law which would be proportional to the scope and intensity of the war.

It was but natural, therefore, that a League to Enforce Peace should have been organized in this country and similar bodies in other countries of the world in the period just prior to the Great War, which would have for their object the adopting of some system of cooperation among the nations to end war. At a meeting of the American body organized for that purpose with a strong

and comprehensive program for world peace—a meeting which took place in Baltimore in 1916—the President of the United States, an ex-President from an opposing political party, and the chairman of the Foreign Relations Committee of the Senate all espoused the cause with a fervor equal to its significance. In the light of later events it is interesting to note that Senator Lodge stated that though it mean the political death of every one present, they must fight through to the end, and he closed with those fine lines of Matthew Arnold:

> "Charge once more then, and be dumb,
> And let the victors when they come,
> When the Forts of Folly fall,
> Find our bodies by the wall."

It seemed that a good beginning had been made.

Then when the world responded with enthusiasm to the cry that the Great War was a war to end war, it seemed as though nothing could stop the fruition of the plans of the wise men who were working toward such an end. But it failed—not because of any failure of the legal accuracy of the plan proposed. Taft, Wickersham, Root, Moore, Moorfield Storey, and many other authoritative voices pronounced it a good plan. And even Mr. Hughes, before he found himself in a position where it was necessary to keep at peace with Borah and the irreconcilables, placed his name along with thirty other notables on a statement that the best way to get into the (not "a," "the") League of Nations was to vote for President Harding.

It would take a brave man to say that the League idea is not essentially sound as a legal proposition.

From a historical standpoint the League idea is as sound as from a legal standpoint. As the patriarchal family grew to tribal proportions a set of tribal interests arose with which the family system could no longer cope, and tribal government was formed. As tribes grew and clashed with neighboring and kindred tribes, a new set of interests arose and the city state and the island state were formed. As means of communication improved, states met and clashed with their neighbors and a new set of interests arose,

and with the new interests a system to take care of them, the nation. And all the subdivisions remained to perform their proper functions. Now the period has been reached for the first time in history when nations having met and clashed, a new and world-wide set of interests has arisen. Banking is world-wide, commerce is world-wide, art and education are world-wide, religion is world-wide, civilization is world-wide. There must be some form of organized international cooperation to take care of these world-wide interests. It must come if these interests are to remain world-wide. Either the system will rise to the scope of the interests, or the interests will sink to the scope of the system.

As a matter of the individual relations between man and man it has been illegal to kill and burglarize another man since the days of Moses and before him back to and beyond the days of Hammurabi. But the first attempt in all human history to write those commandments of three thousand years ago, "Thou shalt not kill" and "Thou shalt not steal," into international law was in Article X of the League of Nations covenant.

We have heard it said by so many voices in the last five years, "Oh, the old world is so full of crooked diplomacy. Let her set her own house in order before we have anything to do with her." Ah, it is because Europe needs our moral leadership so badly that we must cooperate. What would happen to a community if the respectable element should refuse to go to the polls because there were so many cheap politicians? With a smug self-righteous expression upon his face Uncle Sam has let the affairs of his community drift to such a point that it does not take a vivid imagination to see the vultures of anarchy grimly hovering overhead.

The economic hermits whose prosperity is not more or less linked up with the old world are remarkably few. Economic seers are beginning to wake up to the disaster that is ahead if we continue to follow a policy of isolation. Ex-Governor Lowden of Illinois, speaking on this theme in New York a few months ago, described the price of isolation, saying that it would mean that thirty per cent of our wheat lands and nearly fifty per cent of our cotton lands would have to go back to prairie sod. What this would mean in human misery any man who has not been in the

Middle West in the last three years cannot begin to understand. Mr. Lowden added that a complete readjustment in the industrial situation would result in what would amount practically to a revolution. The revolution is here. Within a year Brookhart, Shipstead, Frazier, and Magnus Johnson have been started for the United States Senate by unprecedented majorities. And, mark you, many more of the same type are on the way. These men believe that cheaper farm credits, lower freight rates, a La Follette revaluation of the railroads, higher income taxes and restoration of the excess profits tax, and the Saint Lawrence Canal project will cure the situation. But granting, for the sake of argument, that these measures are needed, what benefit will come from lowering the cost of getting grain to market if there is no buying power when it arrives? We are going to get this radical program laid upon us and the farmer is not going to be materially helped by it. Heaven knows what next he will turn to.

Had America gone into the League at first and helped the League to restore the finances of Germany and central Europe as the League has restored those of Austria, the world would very likely be out of its mess. At any rate the American farmer would be selling the surplus of his wheat and other products. Any boy that knows the A B C's of economics knows that with free competition the price of an article is set where the surplus is sold. The revolution that Mr. Lowden predicted is upon us and will not end until we have cured the real cause of industry's ailments and helped to reestablish the buying power of Europe.

If we look at the working of the League in action we find that, though crippled by our absence, it has done some very remarkable things. As has been mentioned, it has set up the Court of International Justice; something that the nations of the world had been trying to do through the Hague conferences for years. It has taken action which has probably prevented wars between Sweden and Finland, Albania and Jugo-Slavia, and Poland and Lithuania. It settled the Upper-Silesian controversy in a way acceptable to both parties. It rehabilitated the financial system of Austria so that the Austrian crown and the American dollar are now the most stable currencies in the world. Through its labor

department, its health department, its commission on the opium traffic, the international white-slave traffic, in registration and publication of treaties, its study of disarmament, communications and transit, and the means of intellectual cooperation, it has done work badly needed in the world which could hardly have been done by any other means. Information as to all these activities is easily obtainable in the latest Handbook of the League of Nations, published by the World Peace Foundation, Boston.

"European propaganda"? King Canute once stood out on the seashore and commanded the tide to stop and go back, but to no avail. Out on the shore of the ocean of world events, the isolationist is crying frantically to the tide of world cooperation to "go back." But the tide of universal harmony, universal peace, and universal cooperation backed by every argument of logic, history, religion, and present interest is sweeping up the beach of time with irresistible force.

And here is the challenge for you and for me. If we were in a static world the system of isolation might do—it might keep us where we are. But we are in a dynamic world. Change is the key word of the hour. We don't know what the next generation will see, but we know it will see change. As H. G. Wells says, "It is a race between education and catastrophe." The mechanical conquest of nature has so far outstripped man's moral conquest of himself that were it not for our faith in the power of the living Christ in the world, it would be indeed a question as to which would win.

In this dynamic world shall we Christians shut our spirituality off into one compartment of our minds and our hopes for mankind into another and sleep through the crisal hour of history, saying, "The League Covenant must fail, for it does not mention the name of God"?

Can we of America rise to that moral plane where we shall guide our conduct by the Man who had the vision of a world set free by truth from the shackles of such things as war; who faced a world of intense nationalism and religious bigotry alone, and died on the cross of Calvary to usher in peace on earth and good will among men? Or shall we turn away from our world respon-

sibilities with sullen, sodden selfishness, muttering in the words of Cain, "Am I my brother's keeper?"

Ours is the challenge! Fifty thousand men of the best of America, who died in the "war to end war," lie sleeping in France —or do they sleep:

> "To you from failing hands
> We throw the torch.
> Be yours to hold it high.
> If ye break faith with us who die,
> We shall not sleep,
> Though poppies grow in Flanders fields."

Can we not see their shades stir, awake, arise, and as they behold America turned away, with keenest disappointment they murmur, "Was it worth while after all?"

THE CHRIST SPIRIT IN THE ANIMAL WORLD—III

J. Stitt Wilson
New York City

The Call of the Wild

We now come to the *Call of the Wild*. If I only had the facile pen of the great Jack London to tell this story now before us as he had to tell his story from which I take our subject. But I have not. Indeed, one may ask, who has such a pen? So I must plod along with my dull prose on a theme which in a master hand would lend itself to an epic creation.

In Jack London's masterpiece, the old dog heard the "call" back to his more savage ancestors, which to him would mean a sort of degeneration from his domestic doghood to savage wolfhood. Strangely enough, and absurd as it may seem, I am to tell you of the wonderful unfolding ethics of the animal world, and as I call men to learn from our lowly brothers, it is that we may go upward from our present social and industrial competitive savagery to a more humane society, by putting into practice the high principle of "mutual aid," which is the open secret of the higher animals, in this ascent up to and through the mammalian creation. Do not be humbled overmuch if I exhort a so-called Christian civilization to put into practice the spirit of "mutual helpfulness and cooperation," exhibited even among coyotes and wolves, to say nothing of the life of more sociable creatures, from the busy ant to the noble horse.

We have now come to the third movement in the argument. We have seen that in the reproductive process in all living creatures there is an unescapable "living for others," an elemental compulsory sacrifice of the individual for the race, and then we have seen that in the principle of maternity, in certain life processes, and acts and motives of all mother-creatures, there are devotion, care, and self-sacrifice, a giving out of self into the life of "others" that acts and reacts on the whole psychology of the entire species, male

and female, old and young, to produce an "otherism" that modifies, restrains, and beats back to its due proportions the "selfism" of the hunger-and-safety battle of the individual. Herein is the root of the evolving spiritual values and virtues. Now we are to witness the giant stalk that comes out of the wondrous root.

Drummond has given us the phrase, "struggle for the life of others," to define the second factor in social evolution. But that phrase does not quite cover the real and majestic significance of the factor. For it is a *struggle with others for the common good,* as it is displayed among the more intelligent insects and the higher mammals. Probably the very best name yet suggested for the second and most important factor in the evolution of animals and men is that on the title page of the late Prince Kropotkin's notable volume, *Mutual Aid.* To recognize our unity with one another, to acknowledge our solidarity, to know that "no man liveth unto himself alone," that no one can treacherously mutter, "Am I my brother's keeper?" to enter into association with our fellows and to work together, to strive together for common ends, looking to the common good—this is the living together on the basis of cooperation, instead of ruthless competitive strife; this is supplanting mutual struggle with mutual aid.

Long years ago, when I was in my late teens teaching a district school in Canada, I boarded in a Christian home in a very orthodox community. I said "a Christian home." All but the father, the head of the family, were members of the church. Singular as it may seem, this is the one man that stands out in my memory as the most nearly Christ-like person of that whole community-side. He seldom went to church. He subscribed to no creed. He performed no religious ceremonies. He made no professions whatever of either goodness or religion. But often and often I have heard him quietly rebuke even his own wife and grown children for a word or look or act that was but a mere variance from the tender Christian spirit in relation to neighbor or friend. He was truthful to an iota. He was the soul of honor. His heart was as tender as that of a child. He was a great big, stalwart, bony, angular, shaggy-browed, shock-headed, Lincoln-type of man. I honored this man with something akin to rever-

ence. He has doubtless long since gone to his long home and I now can give his name—George Peacock, Huron County, Canada.

When I read and reread Kropotkin's book, it appears to me in the world of sociological literature, like George Peacock in that orthodox religious community. Kropotkin does not quote a single text from the New Testament or from any other sacred literature of the world. There is only one single reference, as I remember, to even the existence of any such thing as a religious movement. He starts out with this sentence: "Two aspects of animal life impressed me"; and then with the precision of the trained scientist, and the comprehension of the acute philosopher, and the passion of the social reformer, he uncovers in a marvelous manner the development of the principle of "mutual aid" as manifested in the animal world, and on up through human society until an open-hearted reading of those 300 pages will leave you throbbing and vibrating with such ethical passion and insight as may be gained from few books in the world outside of the Gospels. Here is the gospel without a creed, a symbol, a ceremony. Here is a "word of God" from the evolving animal world, a veritable Bible preaching with all the persuasion of scientific truth the mighty negative to our "great pagan retrogression."

To turn from the pages of Nietzsche and Bernhardi and Haeckel to the pages of Kropotkin is like turning from darkness to light. In the case of the writers who have misrepresented Darwin, and failed to comprehend all the factors in the total struggle for existence, animals appear to be all bloodthirsty creatures, mercilessly pursuing with blood-bespattered fangs their victims, even of their own species, leaving a trail of dead and dying behind, as the strongest and fiercest and most cruel enter into their kingdom of power and success and survival, and forthwith these misreaders interpret all human evolution in similar terms of brutal strife, and come forth with the gospel of competition—war to the death—in the realm of industry—down with the weak, up with the strong—it is the law of Nature; it is the law of God.

But when we turn to the pages of Kropotkin he tells an entirely different story. He traces the principle of mutual aid and its marvelous development up through the lowly life of the animal

world; then through the long ages of savagery; then further through the ages of barbarism; and finally through the days of the guilds and the free cities of feudal times, down to the forms of mutual aid among ourselves. And what are his conclusions? What a contrast to the American maxims of the Nietzschean gospel that we hear in the market-place, and in politics. He summarizes his work as follows:

> "In the animal world we have seen that the vast majority of species live in *societies* and that they find in *association* the best arms for the struggle for life; understood, of course, in its wide Darwinian sense—not as a struggle for the sheer means of existence, but as a struggle against all natural conditions unfavorable to the species."

He continues:

> "The animal species, in which individual struggle has been reduced to its narrowest limits, and the practice of mutual aid has attained the greatest development, are invariably the most numerous, the most prosperous, and the most open to further progress. . . . The unsocial species, on the contrary, are doomed to decay.
>
> "If we ask nature: 'Who are the fittest; those who are continually at war with one another, or those who support one another?' we at once see that the animals which acquire *habits of mutual aid* are undoubtedly the fittest. They have more chances to survive, and they attain, in their respective classes, the highest development of intelligence and bodily organization, . . . together with the greatest amount of welfare and enjoyment of life for the individual, with the least waste of energy."

Kropotkin's chapters on mutual aid among animals constitute a perfectly fascinating story of the habits of our lowlier brothers. Insects like beetles, ants, and bees; birds like the common duck and the more rare pelican; animals like the deer and the wild horse compel us to see them in a new dignity as we observe them repudiate the free-for-all competitive fight and practice mutual aid, enter into colonies and flocks and herds in which brotherly cooperation becomes the most important law of their existence and the most necessary condition of their prosperous survival.

"The chief fundamental feature of the life of many species of ants is the fact and the obligation of every ant *sharing its food,* already swallowed and partly digested, with every member of the community which may apply for it."

"Their force and numbers and success is in mutual support and mutual confidence, and 'if the brain of the ant,' to use Darwin's words, 'is one of the most marvelous atoms of matter in the world, perhaps more so than the brain of man,' is it not due," asks Kropotkin, "to the fact that mutual aid has entirely taken the place of mutual struggle in the communities of ants?" Whole books of similar corroborative material might be adduced from the life of the wonderful honey-bee.

The common duck is poorly organized on the whole for fight and conquest, as compared to the falcon or the eagle, birds of prey and power, yet by the practice of mutual support it almost invades the earth in its numberless varieties and species. The duck has discovered the great secret.

The marvels of bird migration, which have inspired the poet as well as the scientist, are a thrilling manifestation of collective experience, social fellowship, and solidarity, mutualism, and coordinated, orderly, cooperative action. They have no ten commandments or New Testament. They need none. They are all divinely led like Bryant's "Water-fowl."

Going now over to mammals, the first thing which strikes us is the overwhelming numerical predominance of social species over those few carnivores which do not associate. Deer, antelopes, buffaloes; wild goats, sheep, cattle, horses; beavers and seals; squirrels and rodents, in numberless millions, all reveal similar triumph, success, and survival, through the practice of mutual aid.

This mutualism and cooperation aids them in securing their feeding places and rearing their young. It strengthens them in defense as no tooth or claw could do. Contrary to our false notions of competitive individualism, it guarantees more independence for the individual. In fact, as Trotter says, "the wolf that does not follow the *impulses of the herd* will be starved; the sheep which does not respond to the flock will be eaten." The herd is the defense. Moreover, the group provides securities in which individual initiative and intelligence may develop, besides affording the play and pleasure, and joy of life, of association, in which animal life abounds. This association is not only a "rock of de-

fense" and a creator of intelligence but a school of *sympathy,* and a sort of *collective sense of justice,* and of those higher feelings that are called among men moral or ethical.

To quote directly:

> "Better conditions are created by the elimination of competition . . . in the great struggle for life, for the greatest possible fullness and intensity of life, with the least waste of energy—natural selection continually seeks out the *ways precisely for avoiding competition as much as possible.* . . . 'Don't compete! Competition is always injurious to the species and you have plenty of resources to avoid it.' That is the tendency of nature, not always realized in full but always present. That is the watchword which comes to us from the bush, the forest, the river, the ocean. 'Therefore combine, practice mutual aid!' That is the surest means for giving to each and to all the greatest safety, the best guarantee of existence, and progress, bodily, intellectual, and moral. That is what nature teaches us."

When I was lecturing a few years ago at the University of Pennsylvania I gave one address on the theme of these papers, and at the close of the series Prof. J. M. MacFarlane, director of the Botanic Garden, presented me with his compliments a copy of his own work, *The Causes and Course of Organic Evolution.* He called my attention to his own study of the principle of mutualism among the lower animals. His researches were conducted quite independent of Kropotkin and constitute a strong corroboration. In the mouth of these two witnesses the great truth ought to be established.

Professor MacFarlane classifies all animals from the orthopods upward into four groups in the order of their relation to the competitive and cooperative principles. The first are the carnivores and predatory type. These live comparatively isolated lives. Their limbs, claws, beak, and teeth are modified for seizing animal prey; their movements are stealthy, suspicious, sly, sudden and aggressive. They show a merciless and relentless relation to other animal species, and even in some cases among themselves.

This first group are the "merciless competitors" of the animal kingdom. They secure food by the competitive destruction of their opponents or victims. In a study of these fierce competitive animals, the author concludes that if such equipment and such methods are the best means for successful struggle these carnivo-

rous groups should constantly lead in the race for life and survive most perfectly in the struggle for existence. But we venture to assert *that the opposite is undoubtedly true.* A striking feature of the entire palæontological record is the constant extermination of these predatory, competitive, often mail-encased and carnivorous groups, much more abundantly and completely than the groups that possessed colonial or gregarious habits. Competition, then, as a fundamental zoological law is not nearly so successful as that of cooperation or social union.

The groups increase in social habits and decrease in competitive habits until we reach the fourth group, when the principle of mutualism is most highly developed, including the most highly endowed and organized insects and the most highly organized and most numerous species of the mammalia. They are found to be the most elaborately and diversely modified in types, alike as to nervous, alimentary, and reproductive organization. They include, on the whole, the most highly colored, the most defensively protected by secretions, the most abundantly reproductive, the most highly evolved in social organization and the types that are now richest in individuals. Surely to such a list of superlative characteristics we need add no further proof that the practice of the principle of mutual aid among animals is the secret of their perfection and progress. The higher kingdom of life comes along that path.

He sums up his argument thus: "We accept it then, as a proven principle among animals lower than man, that the cooperative or social plan has ever tended to evolve and select forms which have possessed resulting advantages over the competitive plan and that such caused them to become, in spite of their apparent weakness, truly dominant groups alike in high organization, in capacity for defense, and in reproductive capacity." The saber-toothed tiger is gone, but the sheep and cattle on the thousand hills remain in millions. The wolf perishes, the faithful dog abides all over the earth. The hyena and the jaguar skulk in their loneliness, but the noble horse abounds. It is not scripture but science: "Blessed are the meek, and the peaceful, and the brotherly, and they that practice mutual aid, for they shall inherit

the earth." Was ever truth more convincingly proven than this by Kropotkin and MacFarlane?

We may now place before our readers a diagram of the argument that will help fasten this law of progress and perfection in the mind. Following up the first diagram, let S^S stand for the struggle for self, and S^{WO} for the struggle with others for the common good. Let the whole figure represent the three stages of animal life, the three great steps, thus:

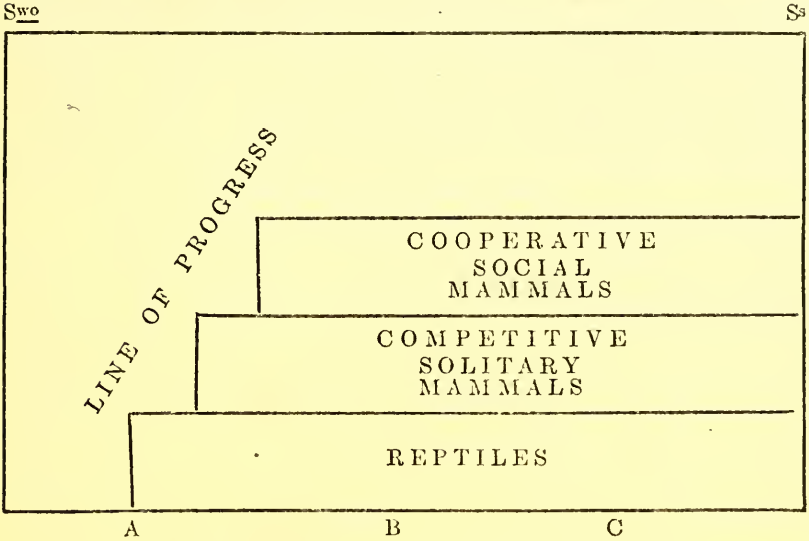

Chart of Survival of the Fittest

The Cooperative Mammals

1. Are by far the most numerous.
2. They are the most prosperous.
3. They have the most highly organized bodies.
4. And the most elaborate nervous system.
5. Provide best for the future.
6. Take longer care of their young.
7. They are the most highly intelligent.
8. They develop a high degree of individual initiative and personal freedom.
9. And all these perfections are dependent largely on the practice of mutual aid.

THE INSTINCT OF THE HERD

It was the great Huxley who declared after years and years of close scientific study that *"The cosmic process has no relation to moral ends."* The earlier work of Benjamin Kidd, *Social Evolution*, published a quarter of a century ago, was entirely devoted to demonstrating that there was no basis to be found in the evolutionary process, from the standpoint of reason, for the ethical development acknowledged to be present and evolving. It is almost unbelievable how such error of interpretation of nature was possible. Kidd saw that no matter how irrational the moral life of man seemed to be, man did persist in filling society with religious and ethical codes and spiritual philosophies. Though a vile sinner, man was incorrigibly religious!

A most valuable sidelight to this whole theme under consideration is afforded by the very interesting and penetrating work of W. Trotter, *Instincts of the Herd*. Psychologists have hitherto paid but slighting attention to any such instinct. Indeed, the herd feeling among men was not considered as primitive and basic and fundamental in life at all, but secondary and a sort of by-product. Some writers, indeed, went so far as to intimate that "mob psychology" and the "herding" disposition noticed as if only sporadically affecting human affairs was an evidence of low development, or atavistic tendencies, a species of degeneration.

Now comes Trotter, who elevates the instinct of the herd to its high and altogether important place in human society, ranking the instinct with the other great instincts, of hunger and self-preservation and sex. He asks whether this herd instinct may not be the unknown "X" which may account for the complexity of human behavior and whether it may not be the great social force by which the future of society may be transformed. "The animal kingdom presents two relatively sudden and *very striking advances* in complexity and in the size of the unit upon which natural selection acts unmodified; . . . namely, the passage from the unicellular to the multicellular, and from the *solitary to the social."* (From the tiger, or predatory, to the horse or cow, the sociable, cooperative.)

Just as "multicellularity presents itself as an escape from the rigor of natural selection, which for the unicellular organism has narrowed competition to so desperate a struggle that any variation outside the straitest limits was *fatal,"* so the group life, the life in and for and with "the herd," provided a condition of life of far greater security, opened up a way for new varieties and individual development, and made for more abundant life generally.

Trotter, following Kropotkin and MacFarlane, but from a wholly original angle, calls attention to "the remarkable coincidence of the occurrence of gregarious habits with that of exceptional grades of intelligence." Here, then, we find that instead of the practice of group spirit and fellow feeling in association being "vorational" it is the very ground and soil, as it were, of the greatest intelligence of the whole animal world. For example, the most remarkable gift of man, speech and language, from the earliest sounds and signs of the lowest type of man to the literature of a Shakespeare or a Goethe, is an impossibility and inconceivable apart from ages and ages of *herding* and of *mutualism.* Such an achievement could never have been left to an accidental or secondary aspect of life, nor could it come to pass among solitary and unsocial creatures. It was therefore rooted and grounded in an unescapable instinct—the instinct of the herd—as basic as that of hunger or sex.

The herd instinct compels each member to be "sensitive to the behavior of his fellows." Each must be "in some sense capable of leadership." "The herd is his normal environment." In it he lives and moves and has his being. The presence of the herd gives comfort: absence yields loneliness and terror.

Elaborating these phenomena and others, Trotter concludes that conscience and the "sense of sin," and guilt, and the call of duty, from the ant that lays down his life for the larvæ to the patriot or saint who lays down his life for humanity, are direct results of the *gregarious instinct*—the instinct of the herd.

Trotter quotes a remarkable sentence from Lester F. Ward in which the latter erroneously, as we think, attributes the herding habits to rational processes, rather than to instinct. I quote the

sentence for its acknowledgment of the tremendous place of the herding, grouping fact. Ward writes: "For want of a better name, I have characterized the *social* instinct, or instinct of race-safety, as *religion,* but not without clearly perceiving that it constitutes the primordial undifferentiated plasm out of which have subsequently developed all the more important human institutions. This . . . if it be not an instinct, is at least the human homologue of animal instinct, and served the same purpose after the instincts had chiefly disappeared, and *when the egotistic reason would otherwise have rapidly carried the race to destruction in its mad pursuit of pleasure for its own sake.*"

Here, then, we have mutual aid declared to be the inevitable fruit of an unescapable instinct. No after thought, no mere imposition or appurtenance in the evolution of life. And this instinct of the herd is the source of conscience and duty; nay, still more, says Ward, it is the source of religion. It is *religion*—the religion that saves the race from the destroying curse of egotism and selfishness and self-indulgence, and ruthless competitive strife. This seems, indeed, like digging up the very word of God out of the evolving soul of all living creatures. Since I have quoted a sentence from Benjamin Kidd to show the error of his scientific youth, I cannot do better and do him justice besides than to quote a sentence from his posthumous volume, *The Science of Power,* which constitutes a practical reversal of his former position. *The Science of Power* is a protest in the very name of science against "the great pagan retrogression," as he calls it, in modern society, which is the social and industrial result of the pseudo-science which exalted the brute struggle for self into the political doctrine that "might is right," and into the economic doctrine that justifies the exploitation of the toiling classes in the name of business success and financial prowess. But it is more than a protest. It is a constructive gospel of social science through the awakening and education of what he terms "the evolution of the ideal." This evolution is none other than the unified or synthesized expression in human society of all those feelings, such as sympathy, benevolence, kindness, tenderness, self-sacrifice, and loving devotion to human interests rather than self interests. I

am happy to list this great work with the other masterpieces quoted, all bringing, each in its own way, some angle of the one great truth herein developed. The sentence reads:

> "The endeavor to impose the idealisms of civilization collectively on the mind of the rising generation on an immense scale, with deliberation and interest and with all the machinery of high organization under conditions in which the *social emotion* is profoundly moved, is bound to be made in the future on a grand scale. . . . It is clearly in evidence that the science of creating and transmitting public opinion, under the influence of collective emotion, is about to become the *principal science of civilization*, to the mastery of which all governments and all powerful interests will in the future address themselves with every resource at their command."

It is such a movement that Kidd sees necessary to usher in the new birth imperatively needed if civilization is to be saved, that an age may appear in which men may be as efficient in the service of mankind as they have been in the service of self.

THE GROUP SPIRIT—THE SECRET OF CREATION

Twice at least in my life have I had a great spiritual thrill of the most inspiring and lasting character, both of which were sequent upon the apparently coolest intellectual illumination. Some twenty-five years ago in preparing a thesis on "Herbert Spencer's Conception of Social Evolution," after reading for months through the tomes of the great philosopher, I came across that marvelous acknowledgment in the last pages of *First Principles,* in which he declares that whatever may be the mystery of the universe, there is one unescapable known reality and irresistible fact, namely, that we find ourselves living, moving, and having our being in the presence of an "Infinite and Eternal Energy from which all things proceed." And this is the great climax in a volume the first chapter of which is "The Unknowable!" It was as if my soul were led out into immense spaces of cosmic meaning hitherto undreamed of. It was to mind and heart an enlargement such as comes to the ordinary understanding when the awful reaches of suns and systems are disclosed by astronomy.

But my second greater spiritual thrill, accompanied by deep internal subdued excitement, came this year when for the first time I came across a most remarkable volume. I refer to Ber-

nard's *Some Neglected Factors in Evolution.* It contains some five hundred pages of the most thrilling disclosures of the creative processes from the lowest forms of life up to the mammals, and man. No passing comment can do this great work justice. The hypothesis laid down by Bernard, if it stood alone and opposed by all other teaching of science, might be ignored. Bernard's contribution is of the greatest significance. It is the ripe fruitage of a great mind that gave to biological research twenty-five years of the most exacting labors.

Bernard declares that below what is ordinarily called the lowest form of life—the cell—there are still lower and more elementary living beings, which he terms the "chromidial unit" of life. And here in the earliest moment of the awful eternity of life the principle of cooperation, or mutual aid, was the *fundamental principle* on which life began to ascend. The "cell" itself is a "cooperative group" of "chromidial units" that have combined and cooperated and mutually assisted one another until they formed a "higher unit of being." To quote: *"Colony formation* is the essential factor in producing new types of organic life."

He shows with great scientific precision, elaboration, and illustration that there is a series of five major structural advances in all created beings. These are in ascending order. Each "higher" order of being was made possible *only* when a number of the "lower" order formed themselves into a cluster, or group, or colony, and became inter-dependent, each sacrificing apparently something of his lowly isolated previous life, each entering into relations of mutualism with his fellow creature, until eventually a "new creature" was created with "one" life of a "higher" order. The next higher order was only possible by these latter going through a corresponding process. They in turn fused together again in such a way as to give rise to a new and more complicated organism. If we would consider man as the fifth creation of such an ascending order, then the social groupings of man are again serial with these primeval colonies.

No such brief hint of the substance of Bernard's revelation can do more than quicken the interest of the reader. But as my mind burned as with fire while reading this truly great work, I

seemed to see in the processes of creation throughout the countless eons of cosmic time in which life has been struggling upward the *same identical* laws of life and of love which are disclosed in the life and teaching of Jesus Christ as he, "the first new-born among many brothers," calls men now to the next evolutionary period—the kingdom of human brotherhood. I seemed to see into the dim past and hear the "Spirit of Life" brood over these lowly forms and whisper to their ignorant self-sufficiency and self-seeking, and seeming independent separateness, and call them out of it to the next "higher creation." I seemed to hear that "Spirit of Life" say unto them: "Blessed are the meek. Blessed are those who do not war on each other, but who enter into peace and brotherliness. Blessed are ye cells that are willing to serve the common good of the new order now about to be. A new command I, the Spirit of Life, give unto you, little independent separate cells, that ye enter into fellowship and association and mutualism with one another, and you will see the next higher kingdom."

And then I remembered the words of Paul: "As the body is one, and hath many members, and all the members of that one body, being many, are one: so also is Christ; . . . for the body is not one member but many; . . . and if they were all one member where were the body? . . . that the members of the body should have the same care one for another, . . . and whether one member suffer, all the members suffer with it. . . . Now ye are the body of Christ, and members in particular."

And a greater than Paul: "I pray . . . that they all may be *one;* as thou, Father, art in me, and I in thee, that they also may be *one* in us: that the world may believe that thou hast sent me. AND THE GLORY WHICH THOU GAVEST ME I HAVE GIVEN THEM, THAT THEY MAY BE ONE EVEN AS WE ARE ONE!"

The highest reach of the greatest prayer of the most transcendently spiritualized character in all the realms of Life that man knows anything about, is a prayer that poor, little, isolated, self-sufficient, self-centered, self-seeking human units may "lay down self" and with the spirit of self-devotion enter into the common life of humanity as the very body of God. And so entering—enter into God—into eternal life.

JESUS IN THE LIGHT OF PARTHENOGENESIS

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Doctrines have their periodicity and protagonists. The cross and the resurrection engaged Paul's attention. His silence on the virgin birth need not be assigned to his nescience or to his disbelief. Not until the close of the first century, as recorded by the Council of Chalcedon, did it come to the peak of attention. Again it is in ascension.

With the angels' song, "Peace on earth," muffled, and two hemispheres an armed truce, is not a discussion of the virgin birth fiddling while Rome burns? Whether the dogma be theologically peripheral or central, its avowal by adults at their baptism and its vocal enunciation by congregations concern the intellectual honesty of millions of professing Christians. This alone precludes its Neronian association.

Jesus a Man.—Man exclusively has articulate speech, makes and uses tools. Jesus made and used tools, spoke, and spoke superbly. Man is known in crystalline fashion only by man; his psychology of all other creatures is confessedly nebulous. Jesus' correct assessment of Peter as a rock; of Nathanael as guileless; of Herod Antipas as a fox, is evidence that he, they and we all are of the same kind—men.

Psychological Likeness.—Jesus' processes in perceiving, conceiving, reasoning are like ours in kind though transcending in degree. Whatever the urgency he could wait "till his hour came." Masterful was his self-control. He angered, wept, marveled, loved, identically with ourselves under like circumstances.

This psychological likeness to us indexes the likeness of his central nervous system to ours. This similar nervous system coordinates only with a digestive, respiratory, and circulatory system similar to ours. "He came *eating* and *drinking*." "Being wearied with his journey he *sat* at the well." The ship was cov-

ered with waves, but he was *asleep*. His respiration was eighteen, his pulse seventy-two, his temperature 98.6°, his blood pressure normal, with a normal blood count and a normal percentage of hemoglobin.

SOMATIC RESEMBLANCE.—This his physiological likeness to us carries with it his somatic likeness. Swaddling clothes are palpable. He was wrapped in them at his birth. His body was corporal; Docetism, which pronounced it a phantom, itself has vanished into airy nothing. He was circumcised on the eighth day. Of traces of gynandromorphism and hermaphroditism there were none. His masculinity was that of other boy babes. In his twelfth year on his homeward journey from the feast, lost to his parents, they could tell no differentiating bodily feature whereby others might identify him. He was somatically like other lads, like other adults.

This somatical likeness includes an origin kindred to ours. John's "corn of wheat falling into the ground and dying" is not to be agriculturally interpreted. Milton's derivation of the organic from the inorganic, "The grassy clods now calved," and Ovid's easy creation of men from stones tossed by juggling hands of Deucalion and Pyrrha, as well as Aristotle's angling eels out of nothing, we red-pencil as poetry and blue-pencil as genetics.

BIOGENESIS.—That microörganisms are not the effect but the cause of decay Francesco Redi, of the seventeenth century, first proved. Present-day aseptic surgery and food preservation seal the proof. Biogenesis—all life is from life—the painstaking and exhaustive labors of Louis Pasteur and his coadjutors, John Tyndall and Lord Lister, have established upon a wind, storm, bomb and earthquake proof foundation. Jesus came from a previous life.

The law of Genesis, "Everything bringing forth after his kind," has no exception. Anglican, Latin, Greek, indeed the concert of voices, within and without organized Christianity, attune to Paul's key note: "He was born of a woman."

VALUE OF SEX.—Reproduction without sex would glut the world with repetitions. These nature seems to abhor as she does a vacuum. Variety in creation stands out as the sun does in the

heavens. The union of the spermatozoon and the ovum spells variety. Variety makes for progress toward the alluring realms of perfection. "Male and female made he them."

HETEROGAMY.—Heterogamy, the union of the male and female for procreation, is accepted as having an unbroken continuity from the first Adam. In accordance with this Jesus would be begotten by a human father.

BIBLE DENIES IT IN JESUS' CASE.—Jesus was not thus begotten, says the Bible. We posit the accuracy of biblical testimony. Mark begins with the baptism of Jesus, too late for our purpose. John, with whom the mother of Jesus closed her years, does not say Jesus had no father, but the passage, "The Word was made flesh and dwelt among men, and we beheld his glory, the glory as of the only begotten," seems not to support his earthly paternity. Matthew traced the ancestry of Jesus back through Joseph, but states that the angel revealed Jesus as a child of Joseph by adoption. "Behold a virgin shall be with child." Before Joseph and the virgin came together "she was found with child." Matthew states that neither Joseph nor any other man was his father. Luke, a physician, corroborates this and cites Mary's statement, "I know not a man." Upon the first and third Gospel rests our thesis that Jesus had no earthly father and thus was he an exception to heterogamy.

NOT A MYTH.—Atia, mother of Augustus, while asleep in the temple Apollo, was visited by deity in the form of a serpent and in the tenth month thereafter she gave birth to the Emperor who is as immortal as the name of our eighth calendar month. We brand this tale a myth.

The authors of the Gospels, who were versed in mythical lore, believed their account of the virgin birth true. The hall marks of the local origin of their narratives is apparent to the critical eye of Gunkel, Gressman, and Cheyne. Could these local narratives have originated elsewhere than from the lips of Joseph and Mary? Being true, Jesus was not begotten by a human father.

AUTOGAMY.—Autogamy, another method of procreation, is by self-fertilization. The normality of Mary's organs of increase

is substantiated by subsequent children born to her and Joseph. Autogamy in connection with her is dismissed with its mention.

PARTHENOGENESIS.—The only possible remaining method of Jesus' advent in the flesh is by parthenogenesis (*πάρθενος*, a virgin + *γένεσις*, production). In it the ovum develops without paternal fertilization: life comes exclusively from the mother. This method has our advocacy.

PRENATAL LIFE OF JESUS.—Mary, the uterine mother of Jesus, "was great with child." The 280 days were accomplished. She was delivered with the travail of parturition. Her pelvic organs and their functioning were identical with womankind. This implies the prenatal fashioning in her, during the period of gestation, of hands, face, external organs, spinal column, skeleton, and nervous system. The nervous system of Jesus grew from the ectoderm, the upper zone of the blastula. The alimentary grew from the endoderm, the lower zone of the blastula. His skeletal system developed from the mesoderm, the middle zone of the blastula. The blastula, consisting of about ninety-six cells, developed from the ovum of Mary. Thus do we trace Jesus back to the ovum. Therein his kenosis touched its extreme limit.

OVUM CONTAINS ALL THAT IS POTENTIAL TO HUMANITY.—Ova hold and transmit characteristics of male forbears as amply as do spermatozoa. A maternal grandfather transmits his qualities through his daughter to his grandson. The ovum from which Jesus developed was the repository of male qualities from Mary's paternal forbears as full and complete as from her maternal ones. It lacked no essential to either side.

ORIGIN OF LIFE IN OVUM.—Life is in the ovum. Whence came it? Where was the human Jesus preceding these nine prenatal months?

1. TRANSMIGRATION. The Hindus borrowed the idea of transmigration from some low barbarians to explain the unequal fortunes and undeserved misery of human beings as a judgment upon their past misdeeds entailing Karma, or ceaseless change, from which, according to Buddhistic eschatology, there is but one surcease, Nirvana. We Christians confront this same theological difficulty with the declaration that Heaven will recompense the

unmerited ills of earthly existence. Transmigration, which sometimes makes us waver in our faith, "to hold opinion with Pythagoras

> "That souls of animals infuse themselves
> Into the trunks of men,"

has not one reputable Occidental friend either in theology or biology.

2. Creationism.—Jerome and Calvin believed that at conception the soul is created, the tenant. This indicts God as *particeps criminis* in all dysgenic and adulterous births. It also ignores the teeming life in the ovum. Thus an ethical and scientific millstone, self-tied about its neck, lowers it to a submarine dungeon where it lies deaf even to Gabriel's trumpet.

3. Preformation.—The old preformation theory, one of emboitment, or infinite encasement, holds that the entire human family were created at the beginning and deposited in the germ cells of the first pair. This implies that the fertilized germ cell of the first pair, 1-150 inch in diameter, contained all the germ cells of all who would live on earth. They all existed as homonculi in the loins of the first parents. A pet theory it was of the eighteenth century, but a joke in the twentieth century. Biology encircles this theory with another granite necklace and consigns it to a watery burial.

4. Traducianism.—Traducianism (*tradux,* to draw) holds that life is drawn from life ensconced in the parent germ cell. This theory, frowned upon by the Roman Catholic Church, smiled upon by science, receives our plaudits.

Spirit and matter coexist in the germ cell as they do in the human adult, who is the germ cell developed. Combinations and permutations among the elements of the oosperm (the fertilized egg after union of egg and sperm) produces new structures with new functions, consequently, a new creature. Hydrogen, a gas, unites with oxygen, a gas, and forms water with properties totally different from its gaseous components. The same synthesis proceeds in the fertilized ovum, culminating in a human being with attributes that differ from its original elements—verily, a

new creature. So the man evolves from the child, the child from the embryo, and that from its constituent elements in the fertilized germ cell. This creative evolution is the universe's marvel of marvels; we conjecture it to be God's method in our individual creation.

Jesus' Human Heritage Complete.—Life in a germ cell proceeded from life in the germ cell from which it sprang. This continium of life proceeding from the infinite past is unbroken. Jesus, who was in this procession, was before the days of Abraham in the flesh. We trace his human line back to the first man, to the beginning of vertebrates, to the beginning of primates, to the beginning of mammals. Jesus thus becomes full heir to the heritage of ten thousand thousand of myriads of generations. A fuller inheritance of humanity than that of the man Christ Jesus is not attainable. Truly he is the Son of Man.

Theophany.—Be it said, that the Old Testament Theophanic appearances of Jesus as an Angel of the Lord, and the New Testament counting it not robbery for him to be equal to the eternal God, are distinct from this procession and preexistence and are contemplated by reverent biologists in the expression of the psalmist: "Such knowledge is too wonderful for me; it is high, I cannot attain it."

The Perfectness of Mary's Ovum.—We return from this trans-human flight to consider whether the ovum from which Jesus emanated had perfectness as it had fullness of humanity.

The ovum is a completely endowed potential human being. During a man's three score years and ten about 680,000,000 sperm cells mature. The humanity potential in the three hundred or more ova requiring twenty-five years to mature would certainly equal that of 340,000,000 sperm cells, the possible production of the male for the same period; that is, one matured ovum may be regarded as equal to the humanity potential in each of the 1,700,000 produced by the male during the same period; namely, one month. This is a modest claim of equivalence on the part of feminism and conceded without masculine demur. An individual developed from a perfect ovum would not be inferior to the individual developed from the perfect spermatazoon. As a matter of

fact the ovum is a male plus. Woman is man plus. The perfect human being can come from the perfect ovum.

The ovum ready for fertilization has had its forty-eight chromosomes reduced to twenty-four. The fertilized germ cell from which we originated was a union of twenty-four chromosomes from the male and the same number from the female, restoring the norm of forty-eight for the male and for the female. But in the sacred instance of Mary there were twenty-four only.

Experiments on the ova of the sea-urchin seem to show, according to Prof. T. H. Morgan, that while in most cases the ovum that begins to develop parthenogenetically starts with and continues to maintain one half the number of chromosomes, yet, according to recent observations of Brachet, a parthenogenetic toad eighteen days old he produced had the full diploid number. This doubling has been corroborated by Charles L. Parmenter's experiments. The ovum of Mary, starting with twenty-four, has a parthenogenetic precedent to increase to forty-eight, the norm. Laboratory experiments show a predominance of males over females. The child born to Virgin Mary most probably would be a son, with the full complement of humanity.

Harking back no farther than the stone age, the output in Mary's ancestors would be sixteen trillion germ cells, and of course a yet greater number of determiners, or units of individual inheritance. The Providence that numbers the hairs of our heads could have guided the combinations of these determiners, or units of individual inheritance, in all the trillions of gametes (marrying cells) in Mary's progenitors in their action and interaction, combinations and permutations, so that in the fullness of time, 1,900 years ago, in Mary an ovum, the *summum bonum,* the best within the possibilities of production and possession, would have ripened. This optimum ovum in Mary ready to be quickened would hold all human determiners qualitatively and quantitatively requisite for the perfect life.

Immaculate Conception.—For the office that made her "blessed among women" Mary need not have been perfect, or even groaned so to be. Early in her prenatal life all oogonia (immature ova) segregated themselves from her body cells and thereafter

led a charmed life, psychically unaffected by any of her deeds, be they good or be they evil. Her saintship or her sinfulness was of no more moment to the perfection of the ovum from which Jesus came than were the width and depth of Mars' canals.

"That the most blessed Virgin in the first moment of conception by a singular grace and privilege of Almighty God, out of regard to the merits of Jesus Christ the Saviour of the human race, was preserved immaculate from the stain of original sin," is the dogma of the Immaculate Conception promulgated by Pope Pius IX, December 8, 1854. Biologists of the regnant Weismannic school in their serious moods list it a gratuity and in their gayer ones greet it with ha, ha.

ACTIVATION REQUIRED.—The ovum of Mary void of imperfection, which we infer à posteriori from the perfection of Jesus, contained all the determiners and potentialities of a perfect man. This perfect ovum would hastily perish in "the custom of woman" unless it were activated. This activation is an ordained function of the spermatozoon which, impinging and entering the ovum, straightway begets therein an activation that eventuates in birth, closes on earth in the body's dissolution, and continues in the beyond in the endless life of the spirit.

SUBSTITUTE.—Could there be found a substitute for this activation produced by the spermatazoon, the ovum of Mary, void of any imperfection and fraught with all perfection, would have no need of a human father for the sacred consummation.

PARTHENOGENESIS.—(a) Natural.—Activation does take place independent of the male. Generations of aphids are so produced. Queen honey bees lay both fertilized and unfertilized eggs. From the unfertilized or parthenogenic eggs come drones, males. Certain minute rotifers and crustaceans are exclusively produced without the interposition of the male. Natural parthenogenesis is an incontrovertible fact.

(b) Artificial.—Artificial parthenogenesis appears in the lower orders of animal life. In 1847 silk worms were produced by sunlight and shade. Caterpillars came from these.

We condense a long and complicated description in saying that the eggs of sea urchins placed in sea water for two hours, the

osmotic pressure of which has been raised six per cent by the addition of some kind of salt or sugar, the "hypertonic" solution containing free oxygen, there will appear normal swimming larvæ.

Jacques Loeb has raised seventeen adult (or of nearly adult growth) male frogs from eggs developed after Bataillon's puncture method of inducing parthenogenesis. One such frog lived from March 16, 1916, the date of development, to May 22, 1917; another lived from Feb. 27, 1917, the date of development, to March 24, 1918.

PARTHENOGENETIC AGENTS.—Agents which have been used to effect parthenogenesis are: salt solutions of acid, fatty acids and fat solvents, alkaloids and cyanides, blood serum and sperm extract, heat and cold, agitation and electric current.

IS NOT SPIRIT SUCH?—In this age of cumulative invisible energy surely it is not incredible that spirit also may produce activation.

The power of the Scriptures, of the Atonement, of the Resurrection and coming again of Jesus is Spirit. A word spoken against the Holy Spirit shall not be forgiven, so sacred and inviolate is His Sovereign Majesty. Spirit is exercising to-day a *de jure* mandate over matter. It is not incredible that Spirit may produce activation.

Atoms are composed of electrons, each of which is 1,800 times lighter than the atom of hydrogen, and is some hundred times smaller in diameter. If the nucleus of atoms were ruptured and their negative electrons released, their stupendous force would revolutionize man's entire economic life on earth. The titanic force that is stored in infinitesimal particles staggers human imagination.

Atoms compound and form molecules. In solids the motion in the molecules is akin to a congregation whose pewholders yawn, twist, and turn, yet, true to their name, hold to the pew. In liquids the molecular forces are like a church social in Utopia where members change their positions but remain within the festive walls. In gases the forces are like Methodist preachers itinerating between Conferences. In all three the velocity is about 1,500 feet per second—swifter than it is among transfers, but not

more so in some instances than they or laymen would welcome. This stupendous Herculean force in atom and molecule exhibits the might and power of spirit upon matter.

Works of.—The combinations of carbon, hydrogen, and oxygen forming the stable compounds of water and carbon dioxide, plus the compounds of potassium, phosphorus, nitrogen, sulphur, copper, manganese, iron, sustain a multifarious life and activity on the earth and possess unlocked possibilities beyond even the iridescent dreams and the most romantic adventures of scientists in the realm of reality.

Beginning in timeless past, this unfolding force brought forth the germ of the great California tree, *Sequoia semper virens,* which, crowned with five thousand years of growth, looks at God to-day, "and lifts its leafy arms to pray." The human ovum's complexity as far exceeds the tree as the tree does the molecule. Beginning with the fertilized ovum of the *Pithecanthropus erectus,* or even earlier, it has perpetuated itself for ten thousand generations in countless millions of individuals each composed of cells whose number no man can number. This force has produced a Paul in religion, a Chaucer in literature, a Lincoln in statesmanship. It doth not appear in our "strung out" universe what it shall yet produce.

Call this imperial force thus directing organic and inorganic matter, fashioning animate and inanimate life, "bion," "*elan vital,*" or what you will, its might and power, its omniscient intelligence, its infinitely loving purposiveness entitles it to deification. We acclaim it God!

The Spirit is God.—Chemistry, physics, biology, obliterate the Manichæan fantasy that God is removed æons from matter and avow his immanence in the world material, whirling stupendous Betelgeuse through space and delicately and dexterously manipulating the units in the nucleus of the tiniest amœba. It is not a thing incredible to us that God in a special fiat activated the ovum of Mary.

He Activates Ovum of Mary.—We have noted a function of the spermatozoon is to activate a mechanical, chemical, and biological process in the ovum and discovered its natural and

artificial substitutes. The supernatural substitute Luke announces: the Spirit of the Almighty overshadowed Mary, engendering an activity which in the fullness of time brought forth the child Jesus.

This supernatural activation involves no new law. It is a *per saltum* extension of the one which takes place in some of the lower organisms up to the birth in Mary, which was independent of human paternity.

Acceptance of Christ's birth by parthenogenesis, which is congruous with a known law, can assist the intellect in believing the gospel narrative and fill the heart with holy awe in its contemplation.

Hypostasis.—Deity conjoined himself to the ovum of Mary, to the embryo in her, to the new-born babe, Jesus, to the adult receiving baptism in the Jordan. Whether at these or at other times, in full or in part, are asseverations which have fomented discussions as acrimonious as they have been ill becoming.

Humanity has its perfect epiphany in Jesus. "It pleased the Father that in him should all fullness dwell." Deification has its epiphany in him. Great is the mystery of the two in one. Before this hypostasis we humbly bow and reverently render this ascription: To the Man Jesus Christ, "in whom dwelleth all the fullness of the Godhead bodily," be praise, might, and majesty, dominion, honor, and glory both now and evermore. Amen.

AGASSIZ: CHRYSOSTOM OF SCIENCE

Davis Wasgatt Clark

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John Burroughs once called the world of nature God's great revolving showcase. The simile suggests contents rare, beautiful, curious, and valuable. The pity of it is that a thousand million live upon this whirling globe without a thought of it or its contents. The large part of them are far too weary, cold, and hungry to care. The problem with them is how to get food, shelter, clothing, a living out of it. Still others, shamefully, are too sodden with surfeit. It seems a prodigal waste of beauty. A much plainer world would have met the animal needs of its present inhabitants. But even in this outré condition is there not a suggestion of a millennial time when the dweller will overtake his dwelling and man fit æsthetically to the house God made for him? Shortened hours of labor, increased wages, already token a day when men will have time, strength, and taste to observe and enjoy the mysteries and splendors of their physical environment. Until then we are grateful to those who, in spite of untoward conditions, give us glimpses of the beauty and wonder of earth, sky, and sea.

John Ruskin does this in literature. He opens the world-showcase with a golden key. Turn his pages at random. Here you will see one of God's painted windows in the sky, there a white mountain silhouetted against the azure; here a foaming cataract comes tumbling toward you; here the skylark will sing, there the fragrance of heliotrope. Ruskin paints with words as Raphael did with pigments. To know him is to know nature, never again dull and drab, however one must needs moil and sorrow.

In quite a different way, but none the less effectively, Louis Agassiz accomplishes the same result. If Nature had deliberately planned to make for herself a consummate interpreter, physically and mentally, she could not have done better. When he stepped upon an American platform for the first time, it was with the firm, elastic, tireless tread of the expert Alpine climber he was. His massive face, compared to that of Goethe, was capable of an ex-

traordinary play of emotions. His brown eyes dilated and sparkled. As Lowell says of him:

> Large limbed and human as I saw him,
> . . . .
> He was masculine from head to heel,
> . . . .
> Brim full of lusty blood as ever ran
> And taking life as simply as a tree.

He had store enough of animal spirits to keep him boyish for half a century. A conservative New Englander described him as the finest specimen of the genus homo of the species intelligence yet discovered. Small wonder that people of all classes flew to him as to a magnet! He was not Teuton, but Gallic and had the latter's subtle power of pleasing. If one could resist his plea, none could withstand his smile. Whatever place he had in men's minds, he always had a warm place in their hearts. The secret of his greatest power was to be found in the sympathetic human side of his character. He always put people first and they were not slow to reciprocate. Though coming from Europe, he ignored social distinctions, in fact seemed oblivious to them. He was the democrat of science.

Agassiz had two handicaps. He spoke in a language which he had not acquired in youth and of which he had made little use until coming to America. Again his theme was science and in his popular lectures he addressed unscientific audiences. But in spite of these weights and hindrances which he could not put off entirely, he ran his race gloriously. The abandon of his enthusiasm was complete. All his powers were called into active service. There was no pent-up Utica. He cared for nothing but his subject. He was past-master of science. His array and advance of facts was fairly overwhelming, and one never lost the consciousness that he had whole armies in reserve. Natural science was his element, his vital breath.

Agassiz was preeminently a religious man, though, like Lincoln, he was not sectarian. He did not, after the manner of Linnæus, post a religious sentiment over his laboratory door. He did not much believe in posting sentiments of any kind in public

places. He did say, however, that one should be as reverent in a laboratory as in a church. In the one place God's Word was studied, in the other his work. This inner spiritual faith was an element in all his interpretations of the outer world. Concerning the future he believed his own being was a unit imperishable and appointed to an ever-augmenting development and improvement. Whittier has given tender and exquisite description of the prayer "without words" at the opening of his school at Penikese. On the approach of death a sublime Christian faith irradiated from his soul which made formal expression unnecessary. He himself defined man's place in God's plan, and that ultimate element of selfhood which in the last analysis makes for righteousness or the opposite. "Man is the crowning work of God on earth, but though so nobly endowed we must not forget that we are the lofty children of a race whose lowest forms lie prostrate within the water, having no higher aspiration than the desire for food, and we cannot understand the possible degradation and moral wretchedness of man without knowing that his physical nature is rooted in all the material characteristics that belong to his type and link him even with the fish. The moral and intellectual gifts which distinguish him from them are his to use or abuse. He may if he will abjure his better nature and be vertebrate more than man. He may sink as low as the lowest of his type or he may rise to the spiritual height that will make that which distinguishes him from the rest far more controlling elements of his being than that which unites him to them."

Why was Agassiz not an evolutionist? He was probably the most alert and industrious observer of nature in both fossil and living forms in more widely sundered fields of any scientist. He was the remorseless pursuer of ultimate facts, the exact classifier of assured results, never content with a few illustrations, but marshaling overwhelming armies of them. He had also a veritable genius for comparison. He had spent twice as many years in research as Darwin and had covered practically the whole domain of nature. He felt, and probably justly so, that the eminent author of the *Origin of Species* did not have all the facts necessary to confirm his hypothesis. The latter practically ad-

mitted this when he supplied the missing links by an occasional "if." Agassiz would have been traitor to himself and his own scientific life and methods if he had indorsed Darwin's theory in advance of the finding of the facts that were still wanting. It has been said that he would have increased his popularity and put his fame on a more sure foundation if he had done this, but he would ever after have suffered the stultifying effect of conscious disloyalty. While refusing adhesion, he did not bid for cheap popularity, as some are doing to-day, by bandying epithets and pounding straw men of his own making. He had no sympathy with the prejudices exploited by weak and foolish men in opposition to Darwin's views. The latter acknowledged him a formidable but courteous opponent. While appearing in this rôle he was in reality furnishing the foundation on which the hypothesis was ultimately to stand and be justified. So comes the paradox of to-day—Agassiz and Darwin sharing the laurel wreath of evolution!

Like the golden-mouthed bishop of Constantinople, Agassiz could win men away from their work and gains, from their diversions, theater, circus, and cards, to listen to him talk of the "Plan of Creation" and plunge into teleology, morphology, of necleated cells, vetrotile, cilia, epithelium, the depths where technical language only was possible, until he should come back to familiar ground of things they saw every day. Thus the voluble torrent of his eloquence swept thousands along themes in which they had never been interested before, which they did not believe themselves capable of understanding. Even his published lectures still hold the reader in some subtle way which suggests the effect of their oral delivery, when the unique personal equation was not lacking. Though there was infinite variety in his themes, there was continuity in the whole. He seemed ever unwinding a golden thread across æons of time and space binding all its objects and processes together. The effect of his discourses was astonishing, it was electrical. Out of a thousand who entered, not ten would think they had anything to do with natural science. At the close the other nine hundred and ninety would go out with his benediction and for the balance of their lives would breathe

in some degree at least his reverent care for the things God had made and be concerned as to the way in which he had made them.

Agassiz made as much of a stir in science as Chrysostom did in theology a millennium and a half before him.

There are more points of resemblance between Agassiz and Chrysostom than the possession of mere oratorical gifts. Both were men of astonishing industry: made innumerable and fervent appeals for the principles which they incarnated: left immense fruits of their pens, the value of which is not materially lessened by the lapse of years. Both had splendid minds and mellow hearts. Both had piety and fortitude. Neither counted the cost when it came to the truths for which he stood. Agassiz spoiled his chances, in his early career, for a chair in any European university by advocating his "Ice Age" theory, which is now universally accepted. Chrysostom was exiled because he dared, like John the Baptist, to call an empress to the book. Both died at sixty, in the height of their careers, practically martyrs to the principles they believed in.

The genesis of the science of natural history in the New World dates from 1848, the year of Agassiz's arrival. He revolutionized methods of teaching, obtained large sums of money for endowment, trained a larger number of experts who were to attain highest rank than any other in Europe or America, organized the first summer school, the name of which now is legion, founded one of the largest and most scientifically arranged museums of natural history in the world, made pure science popular on the lyceum platform, was counselor to the Smithsonian Institution, the United States Coast and Geodetic Survey. He more than any other transformed Harvard from a college to a university, helped inaugurate Cornell, and indirectly and in a most romantic way the Leland Stanford Junior University, the story of which David Starr Jordan tells in his Autobiography.

A former president of Harvard said humorously that Agassiz was an "importation," and a great American essayist has said that the vessel which brought Agassiz brought a scientific intelligence and force which outvalued the rest of the cargo and a thousand others.

THE RELIGIOUS SIGNIFICANCE OF THE RISE OF THE BRITISH LABOR MOVEMENT

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That Labor leaders should be invited to take dinner with the King seemed of sufficient novelty to justify a news item that was flashed round the world. Dinner parties at Lady Astor's are always events of interest, but when the King of Great Britain and Ireland and of the British dominions beyond the seas breaks bread with Ramsay MacDonald and J. R. Clynes it is a matter of much wider significance. In a word, that dinner dramatizes the marvelous advance of Labor from an insignificant representation of one member in the House of Commons to "his Majesty's Opposition." It is a token of that not distant day when Labor will be in fact "his Majesty's Government" and England will behold its first "Labor" Premier. In 1892 Britain witnessed the "freak" candidature of the first Labor Party man for the House. In 1923 Labor holds 144 seats, having polled 4,250,000 votes as compared with the winning Conservatives, who had polled 5,250,000.

In the face of the present industrial unrest in America, the churchman may ponder well the meaning of the rise of British Labor to a commanding position in the empire, and its almost certain assumption of the reins of government within the next few years. There are three major reasons why British Labor comes to power. These will be presented briefly as an introduction to the major consideration of this article, namely, the religious significance of the British Labor movement.

Labor comes to power in England because of its leadership, its organization, and its program. Britain possesses Labor leadership of sterling worth. Here are men who have borne and yet bear the burdens of the worker. Here are men of the highest scholarship, men of rare organizing genius, men possessing sound understanding of economics and foreign affairs, astute politicians, and

men withal possessed of a devout religious spirit. In its organization, through a carefully developed union of the producer in the trade unions, the consumer in the cooperatives and the citizen in the Labor Party, the workers of hand and brain in England have united into an almost unbeatable power. In addition to this threefold organization, Labor has seen that education is of equal worth with organization, and so the Workers' Education Movement, Ruskin College, the Labor College, and other similar endeavors have fired the power of education into the movement, thus developing not only an organized but an informed movement. Its program, in itself the result of the social and economic conditions of industrial England, voices the heartfelt yearnings of the people when it insists upon (1) the uniform enforcement of a minimum standard of life, (2) the democratic control of industry, (3) a revolution in national finance, and (4) the surplus wealth of the nation for the common good. Of course it must not be inferred from the above that the rank and file of British workers are upon the same plane as the leaders. They are not. But they are led by men whom they trust and it is the viewpoint of the leadership that really represents the policies that will be inaugurated when Labor comes to power.

What is the religious attitude of the leadership of British Labor? George Lansbury, Labor Member of Parliament, editor of the Daily Herald (the leading Labor paper of England), and himself a devout Anglo-Catholic, puts it clearly and fairly. Said he:

> "Nowhere in the world is there a working-class movement within which there is so much religious idealism, without being attached to any church, or without being attached to any kind of theology in the ordinary sense of the word. Here is the spirit of the crusade, the magnificent willingness to sacrifice, and, weighed, these are of more worth than the churchly insistence upon ritualistic virtue and temperance in small sinning. Religion has never been presented to the world as something which should dominate all the relationships between man and man. . . . The cause of our difficulty is, we have a society grown up in defiance of the teaching of Jesus. . . . You have trained the workers from the beginning to believe in hate when it suits the nation, to kill when it suits the nation, and this idea has permeated the group. They learn not only to hate those whom they are trained to hate, but also learn to hate those who oppress them. Society is built all wrong. . . . The same change that occurs when

> the drunkard is converted and he is a drunkard no longer, must occur in the realm of our social outlook. We must substitute for this beastly competitive life the cooperative life. Plasters won't help. . . . The one thing the world needs is love, the love which claims for me nothing more than I claim for my fellow man, the justice that makes me understand my life is dependent on others and others on me, the brotherhood that because I believe all men and women are equal in the sight of God, I will stand foursquare against the destruction of human life on the battlefield, in the workshop, or in the slum. Because of these things I have to be a revolutionist in spirit and in deed—not the revolutionist who is going to destroy, but the revolutionist who is going to build up, because I have faith to believe humanity can be remade, not by destruction, but by reason and by love."

The informed Methodist is aware of the religious heritage of British Labor, and of the fact that the majority of the early leaders of the Labor movement were Methodist local preachers. At the moment several of the most prominent leaders are local preachers, among them Arthur Henderson, who for years has been one of the three outstanding figures of the movement. The reason for this predominant religious influence is easily ascertained. When Wesley preached to men of mart and mine, social conditions of almost unbelievable frightfulness were common. Women were hitched to ore cars and like beasts of burden dragged the cars along the levels to the shafts. Little children went below ground Monday morning and did not come to the surface until Saturday night. Folk of this sort attended Wesley's meetings and many were converted. They entered his classes and learned much of the justice, the love, and the righteousness of the Book. Some were made class leaders and were taught to speak in public and became acquainted with the principles of organization. These rugged people went back to their intolerable work life and rebelled. The Labor movement was born about this period, following upon the heels of the industrial revolution. It was but natural that the men who knew justice, who knew how to speak in public, and who knew how to organize would become the leaders of the newly formed Labor movement. The names of Thomas Burt, first representative of Labor in Parliament; Joseph Arch of the Agricultural Laborers' Union, Henry Broadhurst, first workingman who held a cabinet position, and scores of others up to Arthur Hender-

son, are evidence in point. Sidney Webb, than whom no one speaks with greater authority relative to the history of British labor, states:

> "From the very beginning of the trade-unionism movement among the miners, of the cooperative among all sections of the wage-earners, of the formation of friendly societies, and of the later attempts at adult education, it is the men who are Methodists, and, in Durham County especially, the local preachers . . . whom we find taking the lead and filling the posts of influence. From their ranks have come an astonishingly large proportion of the trade-union leaders, from check-weighers and lodge chairmen up to county officials and committeemen. They swarm on cooperative and friendly society committees. They furnish to-day in the county most of the working-class justices of the peace and members of the House of Commons."

It will be seen, therefore, that British Labor possesses a rich religious heritage. But it ought to be seen with equal clearness that the movement does not identify the religion of Jesus with the organized expression of that religion, namely, the church. British Labor is in a large measure at one with Jesus in its insistence upon putting men before things, in its clarion call for equal rights for all, in its demand that brotherhood become a power in fact rather than a matter of nominal acceptance, and in its constant emphasis upon the supremacy of the common good. This movement is with the Christ likewise in its unfailing adherence to the method of evolutionary advance rather than the force method of the revolutionary dictatorship. British Labor has never accepted the philosophy of Marx, and its leaders consistently preach the use of the educational and political method, backed by the power of industrial organization. British Labor is quite generally at one with the Christ ethically. It is not at all at one with the church. There is a growing feeling in the movement that the church was recreant to its trust when it became a war recruiting station, and its pulpits resounded with messages of hate in the name of the Prince of Peace. British Labor feels the church cannot serve God and Mars. Said Ramsay MacDonald, the present leader of Labor in Parliament:

> "I have stood all my life against the secular view in politics, whether it crops up in the materialistic conception of history or elsewhere. I

have worked as hard in the organized brotherhoods, in all phases of Christian activity, I think, as I have in the Labor movement. I am out of it altogether now. I think that organized Christianity has so forfeited the confidence of men of sincerity and deep conviction that the spiritual alone becomes the arena. I work on my own private lines. I have no confidence that if I help to restore organized Christianity to the position it held before the war, I have no guarantee that I am doing anything except to help the organization in the re-crucifying of the Christ. Christianity is stronger in the Labor movement than ever before. Organized Christianity was never more under suspicion. You will get a different answer from others. I am afraid I see no prospect now for a change.

"The obligation of organized Christianity is to enthrone the spiritual view of life. . . . The moment you get an organization then that becomes the end in itself, the secular becomes the end, not the spiritual. It is often secular success versus spiritual success. The spiritual is like a lamp illuminating and keeping alive. But the secular . . . you get men like the Bishop of Canterbury, who says, 'I can't afford to do this. I am appealing for funds. I can't associate with Conscientious Objectors, though I believe their case is right.' They leave us to fight the battle, then come like Nicodemus at night and say, 'Thank you very much.' The individual you have got to create is not the selfish but the spiritual one. This is necessary if Christianity is to be revived and brought back into society."

In similar strain spoke Margaret Bondfield, the keenest little lady in the British Labor movement:

"Here the Labor movement is largely sick of the church. It is behind in the practice of its Christianity. Preachers who stood against the war have an amazing hold on people who went to war. If the church is to endure, it must put the teaching of its religion before everything, before nationality, before capitalism, before everything."

Arthur Greenwood, who has been called "the general utility man" of the British Labor movement, brings a severer indictment but with a trace of optimism:

"The rank and file are turning away from organized religion. It does not satisfy. The local preacher is leaving the church. The new world is his desire, and he feels too often that the church is but a shell. They feel the bigger spiritual forces at work outside the church. The church is sterile. One trouble is the ministers of religion have done nothing as a majority to make us feel religion is anything more than for individual application. They have not pointed us to the social obligations of their religion, nor have they denounced things that were unpopular. There may be, however, a revival of religion in England due to the infusion of the democratic and spiritual principles of the Labor movement."

The name of Philip Snowden has been before the world of late owing to the fact that he introduced the epochal resolution in the House of Commons calling for the gradual supercession of the capitalistic system by the gradual introduction of the socialist program of British Labor. Snowden was a pacifist during the war. He is a man of deep religious nature. It is his judgment that "the finest leaders we have in Labor are local preachers, men who have come from the church to us. They are still coming." But he fears for the church if it fails "to arouse public conscience against evils that exist to-day."

Perhaps the Liberal Member of the House of Commons waxed a bit enthusiastic when after witnessing Labor leaders taking part in a great religious gathering, he said: "Do you ask who created the British Labor Party? I will tell you. It was created by Jesus Christ." But whatever the fact, no one can gainsay the statement that the rise of the workers of England marks a moment of profound religious significance. At the heart of the great Labor movement of England to-day is a religious dynamic, and in its most powerful leadership one finds a remarkable acceptance of the life and teaching of Jesus of Nazareth as the Way, the Truth, and the Life.

The first Labor Lord Mayor of Bristol summed it up when he pointed out that the Labor movement is based on the fundamentally religious ideas of sacrifice and service, the spirit of fellowship and brotherly helpfulness, and the ideal of justice. Perhaps a word more from George Lansbury may not be amiss, since he closes the argument when he declares "religion in the Labor movement to be already explicit in the brotherhood of man based on the Fatherhood of God, manifest in Jesus Christ and His Sermon on the Mount." It is not too much to say that while Labor turns from the cold figure of the Crucifix Christ, with its mediæval theology, it turns to the living Carpenter Christ of Nazareth.

What significance has this for the churchman?

First, it clearly teaches that the religion of Jesus possesses an inherent vitality, and if the organized expression of that religion spends its major energy keeping the institutional life going

instead of permeating the group life with the spirit of Jesus, this vital force seeks other channels through which it may flow into the life of man.

Second, it reveals the fact that workers, particularly in Britain, take the kingdom of God program seriously. They frankly accept Christ's teaching of brotherhood and set out to enthrone it in all their relationships. They believe He meant what He said when He declared, "I came that ye might have life, and that ye might have it more abundantly." So British Labor is out for abundant life. In a word, they accept Christ's standards of value and propose to march past the church if it leaves undone the weightier matters of the law.

Third, the conviction that Labor will soon be in power is likely to do one of two things, possibly both. Numbers of young churchmen will turn to the Labor movement as a field for life service promising greater practical possibilities for the expression of their religious idealism than the church. This is already happening. On the other hand, the ethical preaching of Labor may quicken the socially-minded churchmen, who in turn may be instrumental in leading the church forward until it be in the very vanguard of the marching hosts pressing on toward the goal of their high calling. Men like Bishop Temple are cases in point.

Fourth, the religious attitude of British Labor becomes a tocsin message, calling upon the churchmen of to-day to cease their un-Christian bickering over the fundamentals of creedal statement and consider some of the fundamentals of the Christ way of life, to set out in the great adventure of taking Christ at His word and lay hands to the task of building the Kingdom among men.

The British Labor movement is a profoundly significant endeavor, particularly in its religious aspects. Its growing power and its probable victory may mark a new missionary movement, a movement not overmuch interested in theological hair-splitting nor ecclesiastical differences of opinion, but a movement bent upon the extension of that religion which Jesus defined for all time in terms of love for God with all one's heart and mind and soul, and one's neighbor as one's self.

THE PARABLE IN THE TALE

Charles A. Dawson
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"In certain states of the soul the profound significance of life is revealed in the spectacle, however commonplace, that is before one's eyes: it becomes the symbol of this significance." To this penetrating comment of a poet-critic upon the potential meaning of mere fleeting bits of the world's pageant, it may be worth while to add the observation that this capacity in the outward event answers immediately to an impulse of the human mind to seize upon such illuminating spectacles as true bearers of this profound significance of life. From this grasping at real experiences as interpreters, it is but a step for the ranging mind to appropriate stories, or representations of life, as a means to better understanding of things. And it is no secret that the skillfully wrought story often serves better than the "reality" as a symbol of life's significance.

These considerations, furthermore, give rise to interesting speculation upon the prevalence of this symbolic quality in literature. And in the course of the search it is profitable to look for revelation somewhat more steady and luminous than those rare, sudden flashes of interpretation that we expect to meet in the poets. For the object of our search is not startling, arresting comment upon the meaning of life and things, but rather the veritable appearance of that meaning in the immediate spectacle. Nor is it permitted to forget "the states of the soul." A suggestion as to the preparation of the soul lurks in the high philosophical counsel "to view under the aspect of eternity." Jesus set the revelatory rôle for his parables with the frequent introductory clause, "The kingdom of heaven is like." However, the instinctive desire for meanings is not restricted to philosophers; nor, it may be, is the effort to satisfy that desire so rare as some would have us believe.

Some years ago a young teacher, fresh from the university, and full of critical data and dicta, was trying to introduce still

younger high-school folk to literature. Repeatedly, in reply to such a question as "What do you think of such and such a book?" he would receive the answer, "It has a good moral." At first so obviously unliterary an assertion incited the teacher to impatience. However, whether wisely or not, in the course of years his soul learned tolerance. Upon much reflection, he accepted the reply, not as evidence of any depth of thought, but as a perfectly spontaneous reaction of young minds toward serious fiction.

For the boy and girl the line of least resistance in the direction of a judgment about a piece of fiction seemed to be a slide for the moral of the tale. This impression remained after many explanations and excuses, superficially more probable, had been eliminated—not forgetting the arts of the traditional pupil on defense before the teacher. Where then did these boys and girls acquire the dim sense or conscious idea that a novel has something to do with a moral? Here was at least a feeling that a story should carry a lesson about life. In what degree was it justified?

To approach a possible answer to this query, it may be called to mind that men have been studying life for a good many generations. They know very little about it yet. However, in their saner moments, and in full consciousness of the paucity of their store of truth, their acknowledged chief business has always been the interpretation of the world to their children. All this apart from conscious art or literature. Progressively, however, for the purposes of this interpretation, this transmission of wisdom, there have been devised several forms of literary expression.

First, the proverb, or condensed and finished wisdom sentence. This, of course, may be regarded as a compressed essay—like a yeast cake—or as the germ of a story. Next is the fable—usually an artificial story of animals, with a moral attached. More elaborate but equally artificial is the allegory—*Pilgrim's Progress,* for example, the most admired and almost the least read of English fiction. Nevertheless, the allegory permeates literature, from the Oriental tale, through Dante and Milton, to the Portmanteau Theater.

There remains to examine the supreme teaching device achieved by men, the parable. Supreme because it is of the es-

sence of true realism, and because its invention and application involve the exercise of the supreme intellectual powers, while its form appeals to the simplest, most naïve thinker. The proverb is static—it smacks of finality, of the end of reflection. The fable and allegory verge toward romance. They drive under a loose rein, and—to change the figure slightly—seem to spurn the earth. But the parable. Who was the genius that first bethought himself to lay alongside the enthralling mysteries and difficult judgments of the living world a realistic story of inescapable logic, and then affirm, "The world, life, man's soul, the kingdom of the spirit is like that"? The parable is essentially a realistic tale of common life, told to illustrate and enforce a truth.

But how much of the didactic, at least the consciously didactic, can be admitted into literature? Is not the "novel with a purpose" anathema? Nevertheless, may we not grant the possibility that every story of real life bears within it at least an implicit parable? It may be that no criticism of a serious novel is complete that fails to take account of the author's parable.

This is not to say that the critic is concerned to sum up an author's thesis. That is a quite different matter. Indeed, when he tries to formulate such theses, they commonly turn flat and disconcertingly stale in the sentence, like ill-pressed plants in a herbarium. But with the whole drift of the novelist's work the critic must always be concerned. He asks first whether the sequence of events in any story hangs together with a compelling logic. In the second place, he inquires what the whole thing means. That is, if we generalize the situations and motives of the tale, if we build a world to the writer's scale, what consequences follow for life in general, and for our understanding of it? But this is nothing else than to ask, "What is the author's parable?"

Then perhaps it is fair to put another question, Is the parable true? By this peg hangs the question as to what is involved in a parable's being true. Can it be true if it involves an "unpleasant ending" or if it suggests a problem rather than a solution? Do the parables of Jesus all carry solutions only?

It may be suggested at this point that the presence of a parable is a necessary consequence of a well-conceived plot. Much may

be said for this opinion, if we leave out of view the merely clever concatenation of chatter and claptrap demanded by the readers of clever stories. But upon this question it is well to avoid dogma by turning to history for a judgment.

The English novel of the eighteenth and nineteenth centuries won its way against intense moral and religious prejudice, under cover of its serviceableness as a purveyor of moral truth. Many and varied were the social and intellectual conditions that bore upon this phase of literary history. Novel reading was hardly general in America before the appearance of Ben Hur in the 1880's. Its subtitle, A Tale of the Christ, of course smoothed its way among the common folk. But the employment of far more elaborate subtitles and prefaces, to suggest the historical or the moral worth and intent of fiction, was no new thing in the nineteenth century. Even the proud boast of the writer of detective tales about the redoubtable Nick Carter, that he zealously excluded swear words and cheating from his stories, is recognizable as a distant echo of the pleas of greater men than he.

All along the way of English fiction one may read the signs of this moral cast. Chaucer's Nun's Priest tells a right charming old story about a cock, a hen, and a fox. The fox succeeds in tempting the cock outside the yard, and gets the unfortunate fowl's neck into his mouth. But an appeal to his vanity prompts the fox to open his jaws, when of course the cock makes use of his wings. "Lo," says the narrator:

"Such it is for to be reckless
And negligent, and trust in flattery.
But ye that hold this tale a folye,
As of a fox, or of a cock, and hen,
Take ye the morality, good men.
For Saint Paul saith, that all that written is,
To our doctrine it is y-write, I wis,
Take the fruit, and let the chaff be still."

In the last line is his subtle summons to his audience. A bit of irony in his words, doubtless. Let us say that the artist in the poet somewhat disdained the heavy-footed, plodding minds that could see no worth in the orchard all alight with blossoms and

thrilling with the voices of singing birds, but valued it only for the belly-filling fruit with which the winds of autumn would strew the ground.

Even so, but men have ever had an appetite for morals. They have preferred these morals too in the form of the application of tales. The ancient myths are, in large degree, moral and religious interpretations of the world. Men have always held the world to be more than earth. Hence the allegory and the fable. Hence also the parable. Chaucer acknowledged the fact, even while he seemed to smile pityingly at inability to seize the story merely as a story. But is there such a thing? What is a mere story, *sans* significance?

Our ancestors to the third and fourth generations, like ourselves, have been willing to be lifted out of everyday upon the wings of romance. So long as the knights and ladies, the strange monsters, and stranger caves and mountain tops, enchanted forests and faery lands forlorn have hung together with even a tenuous, ethereal consistency, we have been satisfied. But when our pen men and pen women have essayed to weave tales out of the common hemp and flax of everyday, we have with one accord laid upon them the burden of interpretation.

On the one side, therefore, the great teachers have used the realistic parable, the simple, unadorned story of the daily world, with its inevitable, familiar logic of events. From this fixed frame of everyday affairs, they have essayed to fashion a vision of the inner world of the spirit, or to suggest the ruling soul of things.

On the other side, the writers of the modern realistic trend have not been loath to capitalize the moralizing disposition of their audiences, according to their several abilities.

In the time of Queen Elizabeth, one, Painter by name, thus commended his *Palace of Pleasure* to discerning readers: "Here young folk could learn to avoyde the ruine, overthrow, inconvenience, and displeasure, that lascivious desire and wanton evil doth bring to their suters and persuers." The rise of Puritanism had something to do with this anxious care. And the current of this influence can be observed much nearer to our own times.

Thus Fielding, in the dedication of his *Tom Jones:* "To recommend goodness and innocence hath been my sincere endeavor in

this history . . . for an example is a kind of picture, in which virtue becomes, as it were, an object of sight, and strikes us with the idea of that loveliness, which Plato asserts there is in her naked charms. . . . I have attempted to engage a stronger motive to human action in her favor, by convincing men, that their true interest directs them to a pursuit of her. . . . Lastly, I have endeavored strongly to inculcate, that virtue and innocence can scarce ever be injured but by indiscretion. . . ." With more to similar effect.

While there are many who will maintain that Fielding went about this moral purpose in but a left-handed fashion, the fact of his avowed intention to laugh men out of their vices and follies by means of a faithful history remains, after all deductions for the literary custom of his times in respect to dedications. We observe also that his method of advertisement is far more deft and tactful than that of his Elizabethan predecessor. Fielding was not ambitions to instruct fools nor reform bad men. He believed it far easier to make good or potentially good men wise than to make bad men good. This has ever been the use of parables—to challenge intelligence, to call out the disordered goodness in men, and chart the paths of their practical wisdom.

For further comment upon this matter, we may select a few sentences of semi-confession from more recent masters of the art of fiction. In the thought of George Meredith, "All right use of life . . . is to pave ways for the firmer footing of those who succeed us." No English novelist has ever been more consistently faithful to his parable than the Meredith of *Richard Feverel* and *Diana of the Crossways.* Howells declared that "neither arts nor letters, nor sciences, except as they somehow, clearly or obscurely, tend to make the race better and kinder, are to be regarded as serious interests." Here the social bearing and purpose of the novel—as indeed of all art—is clearly in the writer's mind. The novel can genuinely affect society only through interpretation of the meanings of that society. Joseph Conrad approaches this theme from a slightly different direction. "Art itself," he says, "may be defined as a single-minded attempt to render the highest kind of justice to the visible universe by bringing to light the

truth, manifold and one, underlying its very aspect." This is nothing else than a care to make the parable true.

These quoted sentences not only reveal the progressive refinement of the English novel, in both method and manners, during the last two centuries and more, but they very definitely suggest its interpretive purpose. "Most novelists," writes a recent critic, "even the most professedly photographic, have not really had the questionable courage to do nothing to life except copy it." And R. L. Stevenson wrote upon this particular point, in *A Humble Remonstrance,* "The novel is not a transcript of life, to be judged by its exactitude, but a simplification of some side or point of life, to stand or fall by its significant simplicity." The last two words of this sentence summarize admirably the quality of the parable.

This body of testimony from the craftsmen may be rounded out with quotations from the professed critics, upon the didactic character of the modern novel. Bernard Bosanquet wrote, "History shows that, hazardous to art as the didactic spirit is, the mood of great masters in great art epochs is nearer to the didactic spirit than to the conscious quest for abstract beauty."

Professor Winchester, long an inspiring teacher in literature, had this to say: "As any art grows there will be a steady increase in the power to depict fact, to show the spiritual meaning in the real thing. And when the highest stages of art are reached, idealism and realism, fidelity to highest meaning and fidelity to fact, work together in harmony."

The fact seems to be that sincere and artistic interpretation of life is an ever-springing impulse in the hearts of men, and the greatest of the novelists have endeavored consciously to meet the requirements of that impulse with some degree of fulfillment. Assuredly this is not to say that the admittedly great novels have been "novels with a purpose," if we understand that phrase to imply a definite aim of bringing about some particular effect in society—particularly some specific moral reform. Rather it is to be said that keen spiritual insight, true social passion, and genuine enthusiasm have entered into the working capacity of the master novelists. And to these qualities should be added the preparation of a well-governed optimism.

The moral-purpose novel, so often enjoying a profitable popular success, thrives temporarily because its author takes commercial advantage of the cruder forms of the popular appetite for a moral. The classic masters, with their essential parables, endure because they work at one with the human longing for interpretation and with a regard for truth to fact. *Les Misérables, Vanity Fair, Anna Karenina, The Newcomes, Bleak House, David Copperfield, Silas Lapham, Tom Jones, Silas Marner*—these are permanent and true, as The Prodigal Son or The Good Samaritan is true. They are distinguished by truth to the facts and by a good spirit (of interpretation) in handling the facts. Such method makes for a true "simplification of some side or point of life."

It should be observed in passing that a parable need not have for its theme some impressive or gratifying feature of the kingdom of heaven. It is sufficient that the story reveal convincing truth about life. The truth may be unpalatable, even sordid, but if the elements of the parable hang together so that a given phase of life is simplified in the light of the whole, the work is just.

In short, it is not a question of having or not having a parable in a modern novel, if the story is to be of worth. Upon the writer who ignores this element it will avenge itself. The world is still very full of a number of things, and many folks will certainly be as happy as can be for a considerable time—without parables. But our present theme concerns itself with significant elements in the scheme of things. For this reason, we have expended the greater part of our space upon the relation of the parable to the novel. Yet some one may suggest that the parable, in its traditional form, is a short story. Not in the modern, technical sense, however. It is reasonably clear that the spirit of the parable is poured liberally into the great novels. But the laws and immunities of the present-day short story are such that the interpretive rôle may be ignored in its construction. Indeed, a discussion of the relation of the parable to the short story must take a peculiar direction. But the acknowledged superiority of the Russian short story may, with no small degree of truth, be said to rest upon the parable quality of the Russian work.

INTELLIGENCE TESTS APPLIED TO STUDENTS IN A THEOLOGICAL SEMINARY

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Is the modern minister the outstanding intellectual leader in the community that he was in the early days of our country? The statement is frequently made that his prestige as the director of the thought life of his people and as the most scholarly man of his time is a thing of the past. Nor is evidence for this assertion wholly wanting. Thus Professor Thorndike, summarizing the data over a period of more than fifty years as to the proportion of Phi Beta Kappa men among ministers, concludes as follows: "Roughly, it may be said that three fourths of the scholarly young men who entered the ministry in 1850 would have gone into teaching or the law if they had happened to be born a half century later."[1]

In this day of tests and measurements, however, the most significant evidence as to the intellectual status of the minister may be sought in the results of standardized intelligence tests, applied to them in common with thousands of others in various professions and many walks of life. The value of this information lies in the fact that it seeks to determine *native ability,* rather than acquired information, and that it is relatively free from personal bias. Moreover, its practical usefulness has already been demonstrated in many fields, notably the selection of officers in the army, personnel work in industry and business, and educational and vocational guidance in the schools.

Intelligence Tests in Drew Theological Seminary

In the spring of 1921 an intelligence examination, widely used as a basis for admitting students to college, and very successful in predicting future success in college work,[2] was given by the

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[1] *Educational Psychology,* Vol. III, p. 303.

[2] The test used was the Thorndike Intelligence Examination.

writer to a group of students in Drew Theological Seminary.[3] The examination, which was a thoroughgoing one, requiring more than three hours, engendered a healthy respect for intelligence tests on the part of the young people who participated. The taking of the test was entirely voluntary. The group examined included members of the junior, middler, and senior classes, and special and postgraduate students as well.

The accompanying table gives the scores for the twenty-six students in this group,[4] with their classification in the seminary, and their approximate average grade in seminary studies.

Key Number	Class in Seminary	Score in Intelligence Examination	Approximate Average Grade in Seminary Studies
1	Special	42	B
2	Middler	46	C+
3	Middler	48	B
4	Senior	56	B
5	Middler	67	B+
6	Junior	68	A
7	Senior	68	A
8	Special	70	B+
9	Senior	71	B
10	Post-Graduate	72	B+
11	Senior	75	B+
12	Post-Graduate	76	A
13	Senior	76	B
14	Middler	80	B+
15	Middler	82	B+
16	Post-Graduate	83	A
17	Middler	84	A
18	Middler	84	A+
19	Senior	85	B+
20	Senior	87	A
21	Junior	90	A
22	Middler	95	B
23	Senior	95	A
24	Special	100	A+
25	Middler	101	A+
26	Middler	108	A

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[3] The testing of this group was made possible by the co-operation of Professor W. J. Thompson of Drew Theological Seminary, who interested his students in the undertaking and met the expense of scoring the test papers for the members of his classes and any seniors who cared to take the test; and the generosity of Professor E. L. Thorndike of Teachers College, Columbia University, who provided the necessary test material.

[4] Two of the subjects were young women. The record of one Chinese student, who also took the test, is not included.

Examination of the table shows that the lowest score in the intelligence examination is 42, and the highest 108. The average score for the group is 77.

SIGNIFICANCE OF INTELLIGENCE TEST SCORES

What, then, do the results of this intelligence examination mean? In the first place, how do the scores of this group of Drew students compare with the scores of college students throughout the country? In the second place, what do the results reveal as to the mental ability of the individuals who took the test?

In reply to the first question it may be said that the average score made by the twenty-six Drew students compares very favorably with the scores made by the students in every institution for which data have been examined. Such a finding is to be expected, however, because this group consists presumably of very intelligent individuals, a majority of them being college graduates; whereas the students for whom results were compared were for the most part college freshmen.

The second question may be answered by a consideration of the significance of the scores made by the Drew students as indicative of their ability to do college work. Experience derived from the previous use of this intelligence examination would indicate that nineteen of the twenty-six students made sufficiently high scores in the test to insure their carrying on college work without risk of detriment to present standards, and that of these the highest eight have sufficient intellect to do collegiate and professional work with distinction. Moreover, the three students making scores of 100 or above probably rank in the upper five per cent of freshmen in high-grade colleges.

So far, then, the results are entirely satisfactory. There remain to be considered the scores for the seven students who ranked lowest in the test. Three of this number would probably be able to obtain a college degree if specially earnest and industrious. The remaining four would be likely to prove quite unsuitable material for college education in institutions of the higher standards.

RELATION BETWEEN TEST SCORE AND GRADE IN SEMINARY STUDIES

Do the marks assigned by the seminary teachers agree in general with the ratings of the intelligence test as to the ability of the students? The answer to this question is a decided affirmative, and is based on a statistical study of the facts. The correlation between score in intelligence examination and approximate average grade in seminary studies was found to be high,[5] higher, in fact, than was found in the case of Columbia freshmen. Moreover, this relationship is further revealed by a second method of comparing the scores in the test with academic standing. Thus the average score of the twelve students receiving grades of A or A+ is 87, whereas the average score of the thirteen students receiving grades of B or B+ is 71. Further, the only student assigned a grade below B made next to the lowest score in the test, and two of the three students receiving the grade of A+ made a score of 100 or above.

THE PRACTICAL UTILITY OF THE TEST RESULTS

In conclusion, what practical benefits may be derived from the results of intelligence tests given to students in a theological seminary? In the first place, knowledge as to his own test score and his intellectual standing in comparison with college students throughout the country can be of great benefit to the student himself as an aid to determining the type of ministerial work in which he will be most likely to succeed. Furthermore, it may lead the less-endowed student to a reconsideration of his qualifications for the important life work which he has chosen as his own.

In the second place, information as to the intellectual ability of his students should enable the teacher in the seminary to know whether a given student is working up to capacity. In addition, it affords valuable evidence as to the type of instruction which he should give in the classroom, and the difficulty of the subject-matter which is appropriate to the individuals under his tuition. Again, it makes possible more adequate educational guidance of

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[5] The actual coefficient, computed by the product-moment method, was 70 (+.07).

the student, and may obviate the hours of wasted effort on subjects for which he lacks sufficient aptitude. A still further step would be the exclusion from the seminary of students who by native endowment are unable to profit in worth-while measure by the instruction afforded by the institution. This would require the administering of intelligence tests to all candidates for admission, a practice which is already common in the better colleges of the country.

In the third place, such information should prove of great worth in enabling district superintendents, bishops, and candidate secretaries of mission boards to place men and women in the spheres of their greatest usefulness. Concretely, it should prevent the mistake of appointing to a college pastorate a man whose intellectual ability does not measure up to that of the average member of the college faculty.

In view of these considerations the time seems to be at hand when the theological seminary should utilize the information which intelligence tests afford.

THE DEVELOPMENT OF THE IDEA OF GOD IN THE OLD TESTAMENT

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Living religions are, like all organisms, in constant motion: they germinate, grow, unfold into full blossom, and then must die in order to make room for new formations. This is the law of all life. Religions that no longer develop, like the Jewish after the second century B. C., are dead. But this very religion previous to that time had had a mighty history, to which there is no parallel in the total religious history of the nations of the world; and this development is all the more remarkable as it ran its full course in a comparatively brief period, within a thousand years.

The significance of the Israelitic religion can be made clear in a purely external way. For out of the bosom of Judaism as its choicest fruit came the Christian world-religion; and Mohammed received from Judaism ideas and impulses of a decisive nature so that one might say that to Islam also Judaism stood godfather.

The Semitic peoples as a whole—apart from the Jews—have brought forth in the field of religion only one creative spirit: Mohammed. The Israelitic people, on the other hand, were favored with a rich supply of religious personalities: Moses was followed by the group of great writing prophets who were active from 750 to 550 B. C. In the course of two hundred years there were six powerful men, each in his way equally great: Amos, Hosea, Isaiah, Jeremiah, Deutero-Isaiah, and Ezekiel. But they all were transcended by Jesus, in whom the religious history of the Semites attained its climax. He is the choicest blossom on that stem, for Mohammed after all was a belated flower. If we single out Moses, Deutero-Isaiah, Jesus, and Mohammed as the greatest among the great, then are they separated from each other by periods of six hundred years. Three times six hundred years did the creative period of Semitic religion last, but by the twelve hundredth year the high point was reached in the person of Jesus.

The question forces itself to one's lips: How comes it that the face of God shines forth with greater clearness out of the Israelitic-Jewish religion than out of all the other religions of antiquity? Mohammed has indeed coined the beautiful word: "God belongs both to the Orient and the Occident; wherever you look, you behold the face of God." But the devout Christian adds that God has revealed himself most profoundly in Israel. To this scientific thought can only give its assent. It must, however, show in what this revelation consists and how the Israelitic religion was able to rise above all the other religions of antiquity and develop into the highest religion. Along with the native religious endowment and the political fortunes that decisively determine the development of a people, it is above all the great men in whom religion comes to its clearest expression.

THE MOSAIC RELIGION

Jahve was originally probably only the God of Sinai and the Red Sea, and was probably worshiped only by the tribes that lived in that region. But for the Israelitic religion he was from the beginning not a nature-god but a God of history. For he established his divinity through an historical act: the destruction of the Egyptians in the Red Sea. From that time on he continued to reveal himself constantly in history. Historical religions, however, are more individual, more living and more capable of development than are natural religions, because they are not bound so firmly to rigid and unchangeable nature. Hence it was possible for Jahve to detach himself from Sinai and migrate with Israel to Canaan. There he became rooted anew and linked up with the natural phenomena of the land. But he was not bound to the soil, and hence was never in danger of being identified with nature. He remained a living historical personality. This explains the varied complexity in the nature of Jahve even in the earliest period, a complexity that seems to us at times surprisingly rich.

The Mosaic religion was further a religion of choice. It was not a self-evident affair. If we had strictly historical sources, we would be able to celebrate the very day of its establishment or introduction into Israel. For Jahve must have been made the

sole God of Israel through a solemn act, through the sealing of a covenant. The moving forces were those of enthusiasm for the great God, who divides the mountains so that the flames leap up to heaven, who rears the Red Sea into a mighty billow so that the Egyptian army is washed away, who is at home in the wilderness with its awful boundless solitude, who, however, also strikes water out of the rock, creates wells, and causes oases to spring up. Since the relation between Jahve and Israel was historical, it could more easily be dissolved than if it were a self-evident one; on the other hand, so long as it was a really living relation, it was stronger than a merely natural bond, because it rested not on blood-relationship but on reciprocal obligation.

Finally, the Mosaic religion was a nomadic religion. This is a very important characteristic, for the moral ideal is bound up with it. Nomads have neither gold nor land and hence neither capitalism nor feudalism. Their ideal is the equality of all and the self-sacrifice of one for others. They know neither culture nor luxury, neither monarchy nor taxes, since they have communities without magistrates, a perfect democracy in which every one enjoys equal rights with others and has the opportunity to achieve the highest honors. The simplicity and self-sufficiency of their mode of life reflects itself also in the outward forms of religion, which are as primitive as they possibly could be: there is neither temple nor priest, though here and there an altar, occasionally a feast day, and at times a sacrifice offered by the leader of the army or the head of the family. Images of the deity are also lacking, or, if they do now and then appear, they have been imported from without.

The Victory of the Baal Religion

When Israel entered Canaan, its religion lost for a time its distinctiveness and became almost wholly a Baal religion. The Israelites took over the religion of the native Amorites and only attached to it the name of their God Jahve. But Jahve from being the God of Sinai and the wilderness became the God of Canaan, and in this way grew so completely into the nature of Baal as to be fully identical with him. He reveals himself now in the fiery

lightning that flashes from heaven, in the rolling thunder that startles our ears, and in the floods of rain that fertilize the fields. He thus became the God of the thunder-storm and of vegetation, and so was transformed into the direct opposite of what he had been. For thunder-storm and desert are mutually exclusive, as are vegetation and desert, even though thunder-storms and plants are not wholly lacking in the desert. This transformation in the nature of Jahve is easily intelligible, and was necessary. Since the Israelites themselves out of nomads had become farmers, it was necessary that their God also should be changed from a nomadic into an agricultural deity.

The fusion of the two religions is most clearly evident in the outward forms of worship. Everything that was peculiar to the Amoritic religion reappears in the Israelitic religion. Here belong the high places, that is, the mountain sanctuaries with their entire equipment of sacred stones and pillars, with their many altars and images, priests and agricultural feasts. Even child sacrifice with its horrors was not lacking; still more frequently do we hear of the sacred prostitutes in the service of God. Prophecy also with its ecstasy forced its way in, with only the one difference that the prophets of Baal invoked Baal, while the prophets of Jahve invoked Jahve. The golden calf is to be understood as the symbol of the Baal religion. It was a representation of the god of the thunder-storm under the form of a young bull. The bull was supposed to express the mighty majesty of God. His wildness, his bellowing, and his violent passion fitted him for that. Jeroboam set up a golden image of God in the royal sanctuaries at Dan and Bethel. But "the sin of Jeroboam" was not confined to the northern kingdom, it was also in sway in the south; for the oldest prophets in their struggle against the Baal religion make no distinction between the north and the south.

In this entire process of development Baal was the giver, Jahve the recipient; so the religion of Baal triumphed over the religion of Jahve. The original differences were soon smoothed away and became hardly recognizable. Even where the name of Jahve was retained, in his essential nature he was nothing but a masked Baal. But this was no misfortune, rather the reverse. Mentally

active peoples are like mentally active individuals. They greedily appropriate everything that promises their own advancement. In this way they are able to completely submerge themselves in a foreign culture and lose themselves in it. But if they possess a sufficiently strong individuality, they will some day throw aside all the foreign plunder as though it had been part of a masquerade and will again show themselves in their true form. Yes, more than that; not only will they win back their lost individuality, they will also be inwardly purified and cleansed by the foreign material cast off. What had slumbered unconsciously within them will be awakened by the antithesis and made conscious to them. Hence we may say: the Israelitic religion would never have attained the height of perfection if it had not passed through the alembic of the Amoritic religion.

THE VICTORY OVER THE BAAL RELIGION

But the Baal religion furnished only the opportunity. The creative power came from the prophets. With Amos and Hosea there appear for the first time in the history of religion personalities that rise not only above their own order but above the entire nation. This reveals itself externally in the fact that their words have been handed down to us under their own names. Their utterances were so individual and so personal, that only under their own names could they pass current. As in Israel so at about the same time also in Greece (with Hesiod) there appear the earliest names of authors.

The greatness of the prophets does not consist in philosophical speculation concerning God and man, also not in clarified ideas concerning monotheism, the greatness of God and the dignity of man, but in complete and unlimited devotion to God. This is something quite new, and can be explained only by the marvelous and richly endowed religious nature of these men, who understood how to lose themselves in their God, to listen humbly to him, to believe in him trustingly, and to proclaim the demands of religion without any compromise, without the least concession to anything that is not God.

They recognized goodness as the essential nature of God, and

so religion and morality were bound up intimately with each other. One might frankly say: The essence of the prophetic religion is morality, which is welded to piety with indissoluble chains; it is the chaste stern purity of the moral sensibility as over against the sensuousness of the Baal religion. The extraordinary impressiveness with which they promulgated the moral law as the law of God, and the self-evident certainty with which they in the name of their God pronounced doom on every sin and with which they expected retribution in the life of individuals as well as nations, deepened the popular religion and at bottom dissolved it. Hitherto religion and nationality belonged together. Men were born into their religion and felt themselves certain of the protection of God, who in the nature of the case must intervene on behalf of his people. But when Jahve ceased to be a national God and became an ethical deity, this natural relation came to an end. The God of goodness was no longer subject to national limitations but was God of all the world. One might now be an Israelite and yet be compelled to make a personal confession to God and to fulfill his holy will, if one wished to count on his help. Thus religion became an experience of the individual, a personal act, a decision of the moral will. As a result the Baal religion was inwardly overcome, although outwardly it lived on for some time; yea, more than that, the popular religion was lifted to a higher plane.

Overcoming the Popular Religion

The essence of the popular religion was the sacrificial worship, which the prophets rejected as a whole. Most instructive is the famous word of Micah. There a layman enumerates all the ceremonial acts he could perform: he might offer thousands of rams, rivers of oil, yes, even the first born of his body. But the prophet declares in the name of God: "He hath showed thee, O man, what is good; and what doth Jahve require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" One recognizes here clearly the antithesis, and still there is a certain relation between the two conceptions of God, since both sprang from the same religious spirit. The popular religion also took the idea of sacrifice seriously, terribly seriously, so much so

that it did not even shrink from the sacrifice of children. In the prophetic religion the pendulum swung to the opposite side with the same energy: God desires no sacrifices whatsoever. So the prophets rejected everything that belonged to outward worship: sacrifices and tithes, the sacred stones and trees, the temple and images. Amos instead demanded justice and righteousness, Hosea love and fidelity, Isaiah faith and trust. At bottom these are but expressions of the same thing: worship in spirit and truth, the religion of morality, spiritual purity, and social love of one's neighbor.

The terrible earnestness which characterized the prophetic religion manifests itself perhaps still more clearly in the fearless denunciation, with which doom was pronounced upon Israel because of its sins. For this was to mock all the patriotic hopes, in which Israel was as rich and even richer than the other peoples of the Near East. A hundred years before the time of Amos the Assyrian giant had awakened out of his slumber and prepared himself to conquer the world anew. When he began to tread down peoples like the mire of the streets, it was only a question of time when Israel would be forced to submit to him. The prophets foresaw the end and flew before it like birds before a wind-storm. The terrible fate which at that time befell the kingdoms of southwestern Asia through the nation-destroyer, and the streams of blood through which he waded, necessarily forced upon thoughtful and devout people the question as to whether there is a righteous God. The prophets joyfully affirm it; for they know why their God must destroy his people. Israel is ripe for destruction because he has not fulfilled the moral-religious demands of his God. No word is too sharp for the prophets to use in castigating the sins of the people. Bowls of scorn and mockery did they pour out over Israel. What was most sacred to the people they dragged in the dirt and threw into the lumber room to moles and to bats, simply out of glowing enthusiasm for their God whose essential nature they recognized as awe-inspiring holiness. Before the holy eyes of the divine majesty this Sodom and Gomorrah could not exist, and the prophets cheered on their God as with uplifted fist he struck down his own people or summoned their enemies to chastise

them. This is a genuinely ancient type of greatness. The only one who suffered under this belief in God and almost broke to pieces under it, was Jeremiah. He is for that reason the one who stands nearest to our modern feeling.

But also for the prophets the destruction of Israel could not be the end; for them also redemption must follow ruin. For Jahve cannot continually be angry and punish. The farmer does not continually plow, but now plows and now sows. So also the activity of God is reasonable and carefully planned like that of the farmer. Now he punishes and now he rewards according to what men have merited. This is in harmony with the plan by which he directs all things. Even when we do not know this plan of God we still know that it is good. The unshakable faith of the prophets in God did not swerve, but on the contrary became all the more certain the greater the need of Jerusalem became. However the enemy might rage at the gate, God watched over Jerusalem and sat enthroned in serene calm like a cloud of dew in the heat of the harvest. Isaiah awaited confidently the hour when it would please his God to scatter the enemy hordes like a phantom of the night. God is the director of the world's history and carries through his plan, whether with or against the will of men. To this plan all peoples must submit, the Israelites as well as the Assyrians. Thus the Assyrian religion also was inwardly overcome.

THE VICTORY OVER THE ASSYRIAN-BABYLONIAN RELIGION

In Hosea the Jahve religion won in principle the victory over Baal religion, in Isaiah the victory over the Assyrian religion. Isaiah nowhere mentions the Assyrian gods by name. That would be doing them too great honor. For him there was only one God, namely, Jahve. But this Jahve is not only the God of Israel but also the God of the Assyrians, yea, the one Lord of all the world, who subjects all peoples to his will in order that the good may prevail. In view of the fact that this world-encompassing faith in the one God of righteousness was morally conditioned, the prophetic religion was far superior to the Assyrian, yea, heaven high above it. Hence we can understand how Isaiah came to expect at the

end of the days a pilgrimage of all peoples to Jerusalem, there to receive instruction and righteous judgment.

Outwardly, it is true, appearances were almost the direct reverse of this. For soon thereafter the Assyrian religion through Manasseh gained the victory, and with it Baal triumphed once again over Jahve. The victorious progress of the Assyrian armies was followed by the victorious progress of the Assyrian gods and of Assyrian culture in general. Manasseh, who politically attached himself completely to the Assyrians, deliberately promoted the introduction of Assyrian ideas and customs into the kingdom of Judah. At that time the Assyrian religion made its entrance into the temple of Jerusalem. The Assyrian gods were guests, yea, lords in the house of Jahve. Assyrian altars and chapels were erected in the temple, images of the Assyrian gods and other sacred objects were set up in it. The whole "host of heaven," the circle of the stellar deities, were worshiped, and special veneration was enjoyed by the queen of heaven, whose worship penetrated deep into the lowest classes and long persisted there. The sacrifice both of children and of chastity, introduced from the Baal religion, became at that time common in Jerusalem. All this is to be explained as an expression of the prevailing feeling that Jahve is powerless and unable any longer to help. In short, it was an official declaration of bankruptcy on the part of the political and ecclesiastical leaders of the people. That this skepticism did not win a permanent victory, was due alone to prophecy. Before prophecy had outwardly gained the upper hand, it had already inwardly triumphed. Manasseh's reaction was only the last kick against the pricks.

When the devout Josiah, following the skeptical Manasseh, ascended the throne, he carried through in 622 B. C. a reform which in significance deserves to be compared with the Reformation of Luther. All sanctuaries in the land were destroyed with the exception of the temple in Jerusalem. This was to be preserved, but it was to be purged of everything heathenish. Thus they hoped to be able to sweep away with iron brooms the Baal religion and the Assyrian star worship and to assert the purity of the Jahve religion. It should be added that this hope was

first fulfilled as Judah was compelled to go into exile. If the demands of the prophets had been carried out, all temples and sacrifices would have had to disappear. But such a thoroughgoing renovation they could not decide on, and so they contented themselves with a half-way measure. Also when the Jews returned from exile, the temple and the sacrificial service were restored and continued to exist down to the destruction of Jerusalem by Titus. Nevertheless, the sacrificial service had lost its significance. It was, to be sure, still a pious duty, which one was required to fulfill, because God willed it; but more important was spiritual worship, the singing of psalms in the divine service, and solemn devotional exercises in the synagogue.

The definition of Israel's position by way of contrast with the Assyrian-Babylonian religion reached its conclusion in Deutero-Isaiah, the unknown author of Isaiah 40-55, who himself lived during the exile in Babylonia. In him the prophetic religion reaches its culmination. He was influenced to a marked degree by the Babylonian religion; not, however, by borrowing but by reactions against the Babylonian faith to which he stood in sharp antagonism. For him the Babylonian gods are nonentities; the only God who really lives is Jahve. He scoffs at the images of the Babylonian gods; for him imageless worship is alone worthy of the true God. The Babylonian gods were famous because of their oracles, and the consultation of oracles had been built up as it were into a science. But they could not cope with Jahve, who alone had correctly predicted the future. This question was one of great importance to men in antiquity. Apollo of Adelphi was for a long time regarded as the favorite deity, because he knew best how to interpret the future. But above everything else the prophet mentions Jahve as the creator of the world, this also by way of opposition to the Babylonians, who ascribed this rôle to Bel. Bel as the chief state deity of a great world power might seem able to create the world in all its vastness; but Jahve was the God of a small people, who furthermore were living in exile and by that very fact demonstrating his impotence. The prophet, however, did not trouble himself about appearances. In defiance of reality he laid in bold faith at the feet of his God the world as his crea-

tion. And this God was destined to be the God of all peoples. The suffering servant of God would not only lead Israel back to its native land and build Jerusalem anew, but at the same time become a light to the Gentiles and bring to them the true religion. Thus the missionary idea here for the first time steps into the center of the messianic hope.

The Transformation of a This-World Religion into a Next-World Religion

The Mosaic religion, the popular religion and the prophetic religion, remained constantly a this-world religion. To be sure the Deity was thought of as in the next world, in heaven above the earth; the dead also dwelt in the next world, in the underworld below the earth; but religion as a relation of men to God limited itself in its practical activity entirely to this world, to life here on earth. Life after death neither in the world of thought nor in worship played any particular rôle; men hardly troubled themselves about it. But since the prophetic religion and morality were welded together, the belief in retribution became after the exile the chief dogma of Judaism. After that it was accepted as self-evident that the outward fortunes of individuals and of nations must correspond exactly to their moral conduct. Good fortune reflects piety, misfortune ungodliness. If it were otherwise, God would not be righteous. In this connection, however, the prophets have in mind always occurrences in this world; retribution hereafter lies outside of the circle of their thought.

Now here a transformation begins, that leads to a break with the entire past of the Israelitic religion. One cannot say that the prophetic religion perpetuated itself in Judaism; on the contrary one must say that the prophetic religion became bankrupt. The moral demands, it is true, remained as heretofore the main part also of the Judaic religion, but the views concerning the relation of men to God became wholly different. How this transformation took place we do not know. We possess only a few recorded items, that cast a reflected light as of a flash of lightning upon the mighty struggle which agitated the devout souls most profoundly after the exile and to some extent before. Presumably it was the destruc-

tion of Jerusalem by Nebuchadrezzar and the overthrow of the Jewish state that gave the chief impulse to it; for we see later the same mighty struggle when Jerusalem was destroyed by Titus. The Jewish people resisted—justly—the conception of the prophets that they had merited their overthrow because of their sins; for Judah was no worse than other kingdoms. They also would not listen to the idea that sons and grandsons must atone for the guilt of fathers and grandfathers. They coined the biting word: "The fathers have eaten sour grapes, and the children's teeth are set on edge." By this witty but striking formulation the opposing view of inherited guilt was disposed of, and no prophets (after Ezekiel) ventured again to defend it. From that time on it was regarded as self-evident that each man is responsible for his own sins. It also appeared questionable whether in this world he is called to account, as the earlier doctrine of retribution asserted.

When the belief in retribution in this world was destroyed or at least weakened—it never completely vanished—by the facts which taught the contrary and by the speculations of individuals, it was superseded by the belief in retribution hereafter. Although great thinkers like Job had prepared the ground for it, the change did not take place suddenly but through a long and slow development which was wrought out in secret. Conservative circles and tendencies in Judaism down into the time of Christ stood out against the new ideas of resurrection and of judgment, of hell and of paradise. At first it was only individuals that could be won over to them; historical events contributed to their more rapid naturalization, especially the Jewish persecutions. That pious martyrs ought to rise in the next world to new life so as to be awarded a better lot, that on the contrary godless malefactors ought hereafter to receive special punishment, seemed self-evident to everyone. Without doubt foreign ideas also were operative in Judaism and stimulated the seeds already present to further development.

As a result of this development religion underwent a complete transformation. How totally different must life have seemed under the belief in a resurrection and a future retribution, in a day when everyone must give account of his deeds whether they

be good or evil and where he receives reward and punishment for all eternity. The feeling of responsibility must have become more vivid than heretofore. A constant anxiety, a quivering excitement must have seized people, if they took their duties seriously. The thought of a divine judgment had an unparalleled ethical influence. The concept of conscience, wholly lacking in the old Israelitic religion, now gains recognition. On this soil it was possible for Christianty to grow. The whole development reaches its climax in Jesus Christ, the Lord and Master of all religion.

Along with this there runs a second stream that gradually grows more shallow until finally it disappears completely in the sand. This is the rigid religion of the law, which lays the chief emphasis upon all the painful minutiæ of the law and stifles a truly vital life by its confused mass of paragraphs, usages, and juristic over-niceties. There were, of course, also circles that took a real delight in the law, but how heavy the yoke of the law rested on the conscience of others is testified to by Jesus and Paul, who led us into the freedom of the children of God. After the destruction of Jerusalem by Titus Judaism thrust aside everything that had in it propelling power. It wound itself about and became encysted so that while it preserved itself it brought no new progress to the world. The leadership had been taken over by Christianity.

If one looks back over the milestones of the development, one sees that the path has not always been straight forward. The religion of Jahve was twice on the point of being submerged in the whirlpool of contemporary events or of losing itself in foreign religions. But out of each testing it came forth purged, enriched and deepened. There is no doubt that Israel was religiously gifted and endowed as no other people of antiquity, and that the hard political fortunes that befell them called forth their deepest piety. They felt themselves to be favorites of God and were convinced that they had been deemed worthy of special revelations. Through the religion of Israel mankind has made much advance; for it recognized morality as a necessary constituent of religion, it conceived the nature of God as that of the Holy and Perfect One, it helped overcome the sacrificial worship of the natural religions, and thus prepared the way for the victory of Christianity as the true religion.

WHAT THINK YOU OF PAPINI'S CHRIST?

CARL D. GAGE
Chicago, Ill.

A YEAR ago there appeared in Italy a book entitled *Storia di Cristi*, by Giovanni Papini, and at once Italy cried out in amazement, "Who is Papini that he should write such a book as this?" The book now appears in America with the title *Life of Christ* and Dorothy Canfield Fisher as the translator, and America is asking, "What manner of book is this?"

Reviewers are divided as to the merits of the book, though they all agree that it is not a book to be ignored. The reading public will no more ignore this book than the world has been able to ignore the subject of the book. Says one reviewer, "It is the most wonderful life of Christ since Renan's," and the publishers use that in their advertisements. But says another very careful writer, "It is only another vivid volume of pre-Copernican theology," and the publishers do not advertise that.

Apart from any intrinsic value in the book itself, there are three things that have helped to give it an immediate popularity. First is the author himself. Giovanni Papini has been well known in Italy and is not unknown to American readers, as his works are available in translation. And he was a most unlikely writer to produce a life of Christ. He is the Saul-Paul of our day. Like Saul of old, he stood by and watched them stone Stephen. With a tremendous zeal he has persecuted pious souls. His sharp pen has been thrust into the vitals of Christianity and his flaming words have been hurled like bombs at the citadel of the church. His sudden appearance in the midst of the disciples has given them all a scare. They can scarce believe their eyes, for behold, the man who yesterday made havoc among the followers of Christ is to-day a defender of the faith. Papini, the brilliant cynic, with an intellect like a two-edged sword, jesting with the sacred truths of the trustful, has become Papini, the humble follower of Christ, the expounder of orthodoxy, the preacher of the simple

gospel. This is, of itself, enough to make a seven-day wonder of the book.

In the next place the book is well introduced to America by its translator, Mrs. Fisher, known by her early writings under the name of Dorothy Canfield. If we may return to the Saul-Paul figure of speech, she is the good Barnabas, introducing the fiery persecutor to the disciples. It was once said by a man who thought he knew, "If you would be immortal, choose you a good biographer." Omar Khayyam perhaps owes his popularity in the English-speaking world as much to Edward Fitzgerald, the translator, as to his own poetic worth. And Mrs. Fisher has done more than translate words. The title page says "freely translated." It is too much to say that she has transformed the original, but a comparison of the original and the translation indicates that, with her superb literary genius, she has taken this book, from the pen of an Italian, with an Oriental for a subject, and has made it at home in our western American world. This is not a guarantee of permanent popularity, but it has served to get a hearing for the book. In the end the book will have to stand on its own merits, and posterity will judge Papini, not Mrs. Fisher. But a good introduction paves the way to a fuller recognition.

The third thing that contributes to the popularity of the book is the time element. It is a timely book. Have we not been saying that Christ is the hope of this war-torn, hate-divided world? And the world has grown tired of our credal strife, our critical searching of the sources, our loud professions of loyalty followed by our silent turning away from the essential business. Here is a book which neither debates nor searches. It is not a funeral sermon of Jesus, but a trumpet blast of his coming. We believe that the world is set to read that sort of book.

Now, what sort of book is this? Foremost, it is uncritical One might say, naïve. What has been referred to as pre-Copernican theology is about correct. The book was written by a man of whom it could be said that he "believeth all things," even if it cannot be said that he "endureth all things." There is no discussion at all as to the comparative value of the biblical sources. There is no weighing of the evidence. The author assumes that Jesus

was a divine man, the Son of God; he makes no attempt to prove that. And then he uses his biblical material and interprets it in such a spiritual way as to make it fit in with his conception of the person of Christ. There is no candid, scientific inquiry into what words and phrases meant to the original writers. This to a modern reader, familiar with the critical studies of the last twenty years, is a defect. It detracts from the total impact of the book. For that class of readers to which the author is especially addressing himself this may not be a defect. But it will certainly tend to limit the number of thoughtful folks who might be interested in the book. Simple exposition need not be a stranger to profound and critical erudition. George Adam Smith has shown that in the realm of religious literature the keen mind may go hand in hand with the warm heart.

This is an artistic book. The author says it was his purpose to write artistically and we believe he has succeeded. If his attitude toward his material is uncritical, his use and arrangement of the material at hand is entirely artistic. It is as if an artist, at his easel in his studio, with his colors before him, were to paint the landscape which he had sketched in the open, and were to be guided not only by a desire to reproduce the scene which he saw, but were equally influenced by the effect which he desired to make on those who should look at his picture. Sometimes this artistry manifests itself in little gems of insight. His telling of the story of the Prodigal Son is exquisite beyond description. Sometimes it seems to protrude itself, as if one were to hang a festoon on the Taj Mahal. But for the most part this artistry lends itself to producing an effect as of sculpture, not much background, simply a great truth embodied in deeds. This, we think, is a justifiable method, if not carried to an extreme. In Papini's book the total effect is to produce an honest picture, even though at times it may seem too ornate.

This book is fascinating. Written on an old theme, adding one more to a long list of "Lives of Christ," with nothing new or startling in the way of theory or interpretation, yet it reads like a romance. As a biography it follows the usual and well-known outline and sequence of the Gospels. You can tell from page to

page just what will happen next. You are never startled by Jesus' doing or saying anything that is unexpected. And yet as you go from event to event, you are constantly asking yourself, "What will Papini make out of this?" And always he touches the commonplace with the unusual and makes the ordinary seem so extraordinary. This is perhaps the most tremendous thing about the book. By the mere use of words, by the colorful play of the imagination, the author has made Jesus an intensely interesting person. One can imagine a skeptic reading this book and saying of Jesus, "I do not believe what he says." But no one reading this book could possibly say of Jesus, "What a dull, uninteresting character."

These three characteristics—simplicity, artistry, and fascination—are typically Italian, and are well worth while for Americans to consider. They constitute part of Italy's contribution to our culture. Will America be big enough to accept the gift? Is it not time that the material produced by a scientific age be arranged with an eye to beauty as well as to brute strength? Skyscrapers, typical of our civilization, can be made artistic as well as firm. Charm need not grow out of effeminacy; it can be the sign of virility. The "he-man" and "go-getter" can have grace and refinement.

What kind of a Christ does this book give us? It is difficult to select the special emphasis which the book gives to Jesus, for it follows the Bible narrative so closely and presents Jesus in all his various aspects. But perhaps above all else, Jesus is here presented as the Divine Saviour. Christ is pictured as a man walking among men, yet the reader is never allowed to forget that he is more than man. His every deed is part of his redemptive work. When he dies, amid the jeers of the holiday crowd, he dies for the sins of men, the sins of the very men who crucify him. Jesus is set forth as mystically and miraculously a superhuman person.

The next emphasis is teaching. Jesus is ever trying to open the minds of men to truth. In this Papini has given a new and fresh insight. The Italian is a natural-born pedagogue and it was inevitable that he would see this element in Jesus. This is a very much desired element and is exceedingly well done.

Jesus is also presented as the revolutionary. He, above all others, believed that human nature could be made better. With startling skill the author paints a picture of just how bestial and unlovable human nature is and then how determinedly Jesus believed that human nature as it is could be transformed into human nature like God. This portrayal is skillfully done. It does, however, lack the social emphasis that could be desired. Individuals seem to be capable of becoming Godlike, but the idea that society itself could be so transformed as to give individuals a better opportunity to be Godlike is not grasped by Papini. He turns back from the logical implications of the teaching of Christ and misses this whole social gospel appeal. Papini talks much of the poor, but their chief value seems to be in offering an opportunity for the rich to be charitable. Giving alms is, however, not a cure for the un-Christlike poverty of to-day and true insight into the aims of Christ must include a Christian social order. To the extent that the book lacks this emphasis, it is untrue to Jesus. No spiritualizing of plain words as used by Jesus can rob his message of its revolutionary effect not only on men's souls, but on every relationship of life. We could wish that the art of Papini might have grasped the social implications of that revolutionary power which he sets forth so vividly as working in the individual soul.

In closing, just a word as to some of the minor characters. Not much space is given to them, but with the art of the novelist, Papini has grouped about his main character a background of real persons. Part of the reality which he puts into the character of Jesus is by making those who associate with him very real and human. You see Pilate washing and drying his hands, but unable to wash away the image of Christ from his mind's eye. John the Baptist has all the rugged realism of the desert prophet, though even here the author misses the value of the prophet as a preacher of social righteousness. They are all there, the friends, the foes, the casual acquaintances of the Master. You will know them better for having Papini introduce them. You will appreciate Christ the more for knowing his friends more intimately.

A PAGE OF POETRY

LOW TIDE—AND AFTER

No beauty now on beaches bare
That stretch exposed to sun's hot glare;
Rank odors rise from mud-flats wide
No longer swept by ocean's tide;
The rocks are draped with clinging weed,
And listlessly the sea-gulls feed;
The sails cling round the tilting mast,
Complaining medricks slow fly past;
Lifeless is the heavy air,
Nature tells it everywhere,—
The tide is out.

Then mystic change! The powers vast
Of boundless ocean crowd the deep;
The currents swirl, and surging fast,
Landward the crested billows leap.
Tumultuous waters charge the shore
That grateful is for flooding sea;
Forces out of mighty store
Offer life exultant, free,—
The tide comes in!

In patient trust wait for thy Lord,
O wistful soul; His faithful word
Shall fail thee ne'er—in boundless praise
Thou too shalt know Him all thy days—
He comes to bless!

PHILIP L. FRICK.

THE CALL OF THE SEA

On rocky isle, by restless waters bound,
Half hid by vines that trail the pebbly strand,
And circling, make the lowly nest on whitened sand,
Close by the surging ocean's sound,
The sea-gull egg awaits its destiny.

While brooded o'er by soft, protecting wing,
It hears the mighty ocean's ceaseless call,
And thrilled to strength, breaks through the cramping thrall
Of shell triumphantly—a living thing
Whose home is all the vast encircling sea.

Nor doubt, O eager soul, God's purpose vast for thee;
Not body, mortal, frail; nor fett'ring earth
Shall be the measure of thy spirit's worth.
It doth not yet appear what thou shalt be:
Thy destiny—God and eternity!

PHILIP L. FRICK.

EDITORIAL DEPARTMENTS

NOTES AND DISCUSSIONS

AN ANCIENT PLAYWRIGHT PLEADS FOR PEACE

Probably the first severe censure of war in the literature of Europe is that poignant tragedy, *Troädes* (The Trojan Women), written by Euripides and produced 416 B. C. No other drama more perfectly supports the teaching of Aristotle that the purpose of tragedy is to purify the soul by pity and terror. No sensitive soul can read this pathetic play and be unmoved both by its beauty and sadness.

No classic writer was more modern in spirit than Euripides. Hampered as he was by the conventional technique of the drama, he not only modified its form but filled it with fresh thought. One imagines him as forecasting prohibition when in his greatest play, the *Bacchæ*, he portrays the Bacchic madness and its tragic consequences. One does not marvel that such reactionary standpatters as the brilliantly vulgar comedian Aristophanes savagely satirize his progressive radicalism, and that he was well hated and abused by the politicians of the period.

Above all he was a master in expressing the emotional side of life. He knew well that the feeling is a more profound and permanent element in human nature than the intellect. No valuation is more perfect than that of Mrs. Browning:

> Our Euripides, the Human,
>   With his droppings of warm tears,
> And his touches of things common
>   Till they rose to touch the spheres.

The *Troädes* has little plot; it is not as a play but as a sermonic poem that it is great. It is a dramatic vision of the keening and wailing Trojan women, the widowed Hecuba, the childless Andromache, the outraged and maddened Cassandra and

others—broken hearts that face slavery to the victorious Greeks. Euripides transformed the story of a conquest won by his own people in the past, which they had praised in poetry and glorified in history, into a heart-harrowing tragedy that pictures the wickedness and utter failure of war. At the time this play appeared the war party ruled in Athens. The year before they had cruelly captured the island of Melos, massacred its men and made slaves of its women and children. And shortly afterward came that invasion of Sicily which robbed for all ages the City of the Violet Crown of its glory and power.

The *Troädes* reveals that mighty military conquests bring no great joy to any but a great misery to all, both victors and vanquished. Here are a few of its suggested teachings:

1. Those who win a war lose more than they gain. In the background is the Greek army strangely disappointed in spite of their triumph. Cassandra crazily cries concerning the Greek enemy:

> And they whom Ares took
> Had never seen their children; no wife came
> With gentle arms to shroud the limbs of them
> For burial, in a strange and angry earth
> Laid dead. And there at home the same long dearth.
> Women that lonely died, and aged men
> Waiting for sons that ne'er should turn again
> Nor know their graves, nor pour drink-offerings
> To still the unslaked dust. *These be the things*
> *The conquering Greek hath won.*

Defeat is frequently an achievement of a greater glory than that the victors wear. A strange sad peace and gloomy splendor can crown those who have passed through the worst:

> Would ye be wise, ye cities, fly from war!
> Yet, if war come there is a crown in death
> For her that striveth well and perisheth
> Unstained: to die in evil were the stain!
> Therefore, O Mother, pity not thy slain,
> Nor Troy, nor me, the bride. Thy direst foe
> And mine by this my wooing is brought low.

So war is not merely wicked; it is also irrational. Righteousness cannot conquer by force. War, even when necessary in defense,

is often a "second best" choice—and that is not seldom the worst of the worst. Was Cassandra right when she said:

> Nay, I will show thee. Even now this town
> Is happier than the Greeks.

2. War wins, not by force only, but by falsehood. The tricky diplomat who is not a fighter plays the war game that slays the soldier. War is worse than murder, it is lying. What was called propaganda in the great World War was tainted with deceit and the press of the world has not yet been cleansed. Greeks at Troy dared to insult their war goddess, Pallas Athena, by using a pretended pious offering, the Wooden Horse, as a strategic method of invasion. Euripides here and elsewhere pictures that Homeric hero Odysseus as a type of the successful unscrupulous politician —the one thing that he hated most. Hecuba says of that crafty conqueror, who is to become her master:

> A lying man and a pitiless
> Shall be lord of me, a heart fullflown
>   With scorn of righteousness:
> O heart of a beast where law is none,
> Where all things change so that lust be fed,
> The oath and the deed, the right and the wrong,
> Even the hate of the forked tongue:
> Even the hate turns and is cold,
> False is the love that was false of old.

There is little praise and much scorn of kings in this drama. Of Agamemnon, that mightiest prince of all, who had sacrificed his own daughter, Iphigenia, to get back Helen the faithless for his brother Menelaus, read this:

> And this their King so wise who ruleth all,
> What wrought he? Cast out Love that Hate might feed:
> Gave to his brother his own child, his seed
> Of gladness, that woman fled, and fain
> To fly forever, should be turned again!

And Menelaus, too, the man for whom the Greeks fought—what of him. Euripides treats him with a strange bitterness, as strong yet contemptible, a victor, yet the fruit of triumph turns to ashes in his mouth. There are living to-day so called statesmen, both

of the Central European and the Allied Powers, that history will pillory not as heroes but as knaves.

3. War breaks down religious faith. Euripides was a skeptic—the reason doubtless being the same as largely causes unbelief at the present day—religion is without righteousness and is the tool of business, politics and militarism. Probably more preachers from 1914 to 1918 preached in praise of war than are pleading for peace to-day. The god Poseidon, who is here presented as the friend of Troy, in the soliloquy that opens the drama thus describes the sadness of the divine mind as it faces this wreckage of human faith:

When a still city lieth in the hold
Of Desolation, all God's spirit there
Is sick and turns from worship.

During the World War, a friend of the writer, who is a prominent business man in a Western city, said to him: "I can't pray any more; I feel as if God had forgotten the world." Certainly the correct answer was that God had not forgotten the world, but that the world had forgotten God. Yet Hecuba felt the same, even more pungently:

Ye gods. . . . Alas! Why call on things so weak
For aid? Yet there is something that doth seek
Crying for God, when one of us hath woe.

More striking still is that tremendous passage in which this mourning Mother beholds the failure of divine power, and nevertheless claims that the very martyrdom of the Trojan women has added a new luster to their lives:

Lo, I have seen the open hand of God;
And in it nothing, nothing, save the rod
Of mine affliction, and the eternal hate
Beyond all lands, chosen and lifted great
For Troy! Vain, vain were prayer and incense-swell
And bull's blood on the altar. All is well.
Hath He not turned us in His hand, and thrust
Our high things low and shook our hills as dust,
We had not been this splendor, and our wrong
An everlasting music for the song
Of earth and heaven.

And, at the end, as the soldiers seize her for slavery, she passionately cries:

> God! O God of mercy! Nay:
> Why call I on the gods? They know, they know
> My prayers and would not hear them long ago.

Hecuba does not deny the existence of the gods of Olympus, but to her they have become beings that betrayed her. Such gods are inferior to decent men and Euripides does not shut his eyes to that truth. Robert Browning in his *Balaustion's Adventure* has concisely stated this view:

> Because Euripides shrank not to teach
> If gods be strong and wicked, men, though weak,
> May prove their match by will to be good.

It must not be implied in this article that the *Troädes* is a political pamphlet. It was not intended as a vindictive indictment of the Greek government of Athens. It is simply a musical song of sorrow, a work of creative art. But like all high art, it is more than a bit of artistic literature; it is a message born of the prophetic spirit. Therefore it is not merely a statement of events happening three thousand years ago; it portrays something that is happening now three thousand miles away in lives blighted and blasted by a brutal and beastly war. It cancels forever that fine phrase in Othello, "The pomp and circumstance of glorious war," but even the Swan of Avon echoes its spirit when he cries out:

> Oh War! thou son of Hell,
> Whom angry heavens do make their minister.

Let the militarists and so-called statesmen of to-day listen and unbandage their vision as they hear the god Poseidon sing in this tragic drama:

> How are ye blind,
> Ye treaders down of cities, ye that cast
> Temples to desolation, and lay waste
> Tombs, the untrodden sanctuaries where lie
> The ancient dead; yourselves so soon to die![1]

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[1] All the passages quoted from Euripides are taken here from that most beautiful version of *The Trojan Women*, made by Gilbert Murray and published by the Oxford University Press.

THE LAW OF LOVE

It is said that the Moslem commentators on the Koran compiled a set of rules to govern the conduct of good Mohammedans, and succeeded in finding seventy-five thousand of them. The method of Jesus is entirely different; instead of multiplied and wearisome precepts, he gives a principle of action and enforces it by motive. The principle is love and the motive is the cross. The principle can be found elsewhere. "Thou shalt love thy neighbor as thyself" had been written in Leviticus centuries before, and Confucius had spoken something very like the Golden Rule. Indeed, the very foundation of the Confucian ethics is the principle of reciprocity. But our Lord is wholly original in that he furnishes the force which alone can make the law effective. He says more than "As ye would that men should do unto you do ye even so unto them"; he really says, "Do unto others as you would have God do unto you." To be perfect as our Father in heaven, to love as Jesus loved is the holy inspiration behind the law of love as our Lord taught it. His new commandment is that "ye love one another *as I have loved you.*"

To return evil for good is fiendlike, evil for evil is beastlike, good for good is manlike, but to render good for evil is godlike. The mercy we seek for ourselves we are to show to others; we are to be children of the Highest whose indiscriminate bounty blesses bad and good alike. It is forgiving spirit that alone can open the divine fountains of forgiveness. This principle makes God the center of the moral life. We dare not take the punishment of an injury into our own hands, for the real injury of all sin is against God, and he alone can allot righteous retribution. To love an enemy is a mute appeal to the eternal justice; "I will repay, saith the Lord." The only ground on which any of us dare stand before God is not that of justice, but of mercy, and the merciful shall obtain mercy.

Love is the divine cure for the plague of sin. It is the only weapon by which we can surely conquer the evil of the world. "Be not overcome of evil, but overcome evil with good." How shall the sin of the world that cries to heaven be purged? Law-givers—

Moses, Manu, Lycurgus—came with laws and penalties and failed; teachers—Buddha, Confucius, Socrates—came with wise counsel and failed; prophets came with great visions of God and duty and failed; Jesus came and loved a dying world into life. The Cross with its all-surrendering love, it alone is stronger than sin. And so we shall find it in our personal warfare. Love is mightier than all forces that self or hate can forge. Nations and men are slow to learn the lesson that the appeal to so-called "honor" is utter weakness and creates the evil it is invoked to cure. The miscalled manly maxims—"An eye for an eye," "Pay him in his own coin," "A Roland for an Oliver," "Give him as good as he sends"—are really devilish. To invoke them is to be defeated in the long run, but they simply propose to meet evil on its own grounds and fight it with its own weapon. To thus take the law into our own hands is really the profession of an infidel conviction that God won't help us, but the devil will. War is born of distrust of Deity and hate of humanity. In spite of armies and war ships, "the meek shall inherit the earth."

The law of love is a positive principle. Neither morals nor manners can be taught by saying "Don't." The old law said, "Thou shalt not," but Jesus says, "Thou shalt love." Against the Pharisaic legalism that constructs a crazy quilt of negative requirements and calls it righteousness, he places love, which is the soul of duty, the unfailing fountain of all beneficence and service. It displaces badness by what Thomas Chalmers called "the expulsive power of a new affection."

"Love is the fulfilling of the law." As in the tree every bit of bark, trunk, branch, twig, leaf, and bloom is a manifestation of the one life that builds up all its strength and beauty, so every commandment of the moral law and every virtue of the moral life are transformed expressions of the one central energy of loving. Of this single theme all heroism and sacrifices, all philanthropies and reforms, all saintliness and usefulness, are endless variations.

THE HOUSE OF THE INTERPRETER

As this issue of the METHODIST REVIEW is partially devoted to the Christian doctrine of peace, in this department is included an outline of a suggested sermon appropriate for the Sundays of the Advent Season as we approach Christmas Day. It is not strictly an expository discourse, but one such can be found in the January-February number, 1922, entitled "A Prophetic Picture of Universal Peace." Besides the books reviewed elsewhere in this issue the following are valuable: Norman Angell, *The Great Illusion* and *The Fruits of Victory;* Frederick Palmer, *The Folly of Nations;* W. H. P. Faunce, *Religion and War;* also the Federal Council of Churches' volume of *Selected Quotations on Peace and War.*

THE GOD OF PEACE

The New Testament has many new names for God—"the God of Comfort," "the God of Hope," "the Father of Mercies," and that one used half a dozen times by Paul, "the God of Peace." (Rom. 15. 33; 2 Cor. 13. 11; Phil. 4. 9; 1 Thess. 5. 23.) One of the most interesting is this in Rom. 16. 20, "The God of Peace shall bruise Satan under your feet shortly."

Yet the Christian centuries have probably given more worship to the God of battles than to the Prince of Peace. Such a noble church as St. Paul's Cathedral, London, is full of martial monuments. Governments make stronger appeals to the pulpit in times of war than in times of peace. That old "German God" so vigorously proclaimed in Germany during the World War is worshiped under other names beneath every world flag.

1. *This is a New Conception of God.* In the Old Testament, he is the Lord of Hosts, a man of war, and such a hero as Joshua is called "captain of the Lord's hosts." Even the psalmist at a later date sings "Blessed be the Lord God, my strength, who teacheth my hands to war and my fingers to fight." But the eighth-century prophets catch a new vision of a God of Justice, Love, and Holiness, and both Isaiah and Micah make Jehovah the author of coming world peace.

When Jesus is born the angels sing peace, and he is proclaimed as one who "came and preached peace." So there is a growth in the Bible of the idea of God and that development is a picture of the process of history. The God of Love and Peace is a final conception. Peace is the prophetic climax of history. There must and will be a "Federation of the World." Militarism is a dying cause. The soldier, however much we honor his courage and sacrifice, represents the past and will one day be a historic relic. This new conception of God will give us a new world.

2. *True Peace is through Conflict.* "The God of Peace will bruise Satan." It is a positive, not a negative thing. It is not a sensuous peace which comes from giving an opiate to conscience, it is not the denial of aspiration, nor a peace of stagnation like a caverned lake, nor of inanity like a stone, nor of death like a corpse. The only peace worth having must be fought for. The gospel is a gospel of peace, but not a peaceable

gospel. Christianity is a crusade, a revolution, not merely to save men from a future hell, but to put out the fires of hell, sin, and suffering that are glaring all around us. Our religion must be a robust religion of red blood and strong sinews. Her greatest advances are made through martyrdom.

This battle is not one to be won by physical force or carnal weapons. To battle, not by material but by spiritual methods, takes more courage than ever drew a sword or fired a gun. "The bravest are the tenderest, the loving are the daring." Peace comes by power. We do not speak of the peace of a grain of sand, but of a mountain, not of a pool but of the sea. The Lion of Judah is the Lamb of God. The valor of the Puritan spirit conquered the inheritance where to-day languid fops sprinkle themselves with rosewater, and sneer at their fanatical ancestors. The coming statue of Peace must be carved from the granite of opposition by the sword of the Spirit in the hand of faith.

3. *We are Sharers in the Conflict.* God will bruise Satan, but he will take *our* feet to do it.

> "God hates them sneaking creatures that believe
> He'll tend to things they run away and leave."

Only a militant church can be a triumphant church. Christians are not divine diplomats, but sacred soldiery. The church of Christ is the army of the God of Peace. There is no escape for the saved man. He must be more than a watcher of life's battle; he must be a soldier of the cross. If the church of Jesus Christ had always been a holy army fighting to banish selfishness and sin, always opposing international strife and not helping in it, her holy war would have abolished all wicked wars long ago. We must "add to our faith courage." We sing "Like a mighty army moves the Church of God," but it has not been true in the past. Most churches are not armies, they are hospital wards and convalescence camps. And preachers are neither colonels, captains nor corporals, they are largely nurses cuddling feeble saints to keep them quiet. "Sure I must fight if I would reign." We must fight war with the sacred weapons of spiritual activity.

4. *Victory and Peace are Near* for a Conquering Church that stands against the physical forces of sin and selfishness. "Shortly," says Saint Paul. The strife will not be long. Let God's heroes stand firm to-day against murderous militarism and soon the night of conflict will be past, her dusky draperies dripping with human blood be withdrawn, and upon the bright bosom of a new day shall bloom the dewy rosebud of dawning peace. A Holy War will end all wicked war.

"And when the battle's over, we shall wear a crown."

THE ARENA

JESUS CHRIST—OUR EXAMPLE

The modern emphasis upon the humanity of Jesus in contradistinction from his divinity has borne fruitage in certain definite negations. In almost any day's reading of current religious journals one finds such sayings as these: "Calvary is not a mere object lesson in which the winsomeness of love is painted against the somber background of sin." And again, "Jesus is more than an example, he is a Saviour." (Methodist Review, January–February, 1923, page 135.) The implication here, I take it, is: Jesus is not merely an example. To the rightfulness of these negations I cordially assent. But in our insistence that Jesus is more than an example, are we not in danger of leaving the impression that Jesus is not an example at all? If this should be the case in any large degree the Church would suffer a tremendous loss.

The influence of Jesus as an example has a tremendous fascination for the popular mind. How else can one account for the success of a book like *In His Steps, or What Would Jesus Do?* Moreover, the power of Jesus' example has recently been drafted into service in a different field by Bishop William F. McDowell in that appeal to college men, *This Mind*. Throughout this work one is urged to "follow his steps." The work in its entirety is an excellent use of the argument from example. The validity of such argument is in these words: "Examples are ever better than rules in this holy game of life." (Page 20.) "There is no first-class product based on a second-class model." (Page 21.) "I think my chief concern to-day is that the makers of to-morrow shall take Jesus Christ seriously as an authority and example, and that they shall firmly believe that the principles of Jesus can be applied, must be applied to themselves and other men and women." (Page 23.) Dr. Harris Franklin Rall considers the example of Jesus a precious item in our Christian heritage: "Jesus left behind his life. The world has many treasures, but none more precious than his memory. It stands before our selfish, sordid, anxious lives, rebuking us and smiting our guilty souls. It shines above our littleness and weakness, and lures us on by showing once for all what manhood may be. And when our faith grows weak, we look again and see not man but God, 'the light of the knowledge of the glory of God in the face of Jesus Christ.' The world's greatest revelation alike of God and man is the life of Jesus Christ." (*The Life of Jesus*, pp. 200–201.) To my mind, no estimate of the life and influence of Jesus is either adequate or just which does not give due weight to the power of his example. Without his example Christianity would be nothing but an abstraction; sterility would have been its doom.

Emphasis upon the example of Jesus has at least a threefold justification: (1) It has the support of Scripture; (2) it is validated by comparative religion; (3) it has a psychological warrant.

(1) In the New Testament the life of Jesus is set forth as an example to be imitated. Jesus, having washed the feet of his disciples, said unto

them, "I have given you an example, that ye also should do as I have done to you." (John 13. 15. "Example" = *ὑπό-δειγμα*, "an example: for imitation," Thayer. Cf. *ὑποδείγνυμι*, "to show by placing under, that is, before the eyes.") Peter bases one of his strongest appeals on Jesus' manner of life. Noting the wrongful sufferings of "the elect who are sojourners of the Dispersion," he says: "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps." (1 Peter 2. 21. "Example"= *ὑπογραμμός*, "a writing copy; an example set before one," Thayer.) But apart from such instances in which the word "example" is used there are instances of equal worth in which the idea is found. The finest of these is the exhortation from the pen of Paul, "Have this mind in you, which was also in Christ Jesus." (Phil. 2. 5.) Paul stresses the exemplary in Christ by revealing the imitative nature of the Christian life. To the Corinthians he writes, "Be ye imitators of me, even as I also am of Christ." (1 Cor. 11. 1.) The Christian achievement of the Thessalonians he eulogizes by saying, "And ye became imitators of us and of the Lord." (1 Thess. 1. 6.) In his Epistle to the Ephesians he exhorts, "Be ye therefore imitators of God, as beloved children, and walk in love, even as Christ also loved you." (Eph. 5. 1.) Jesus recognized the values that inhere in noble example when he pointed to the Father's universal beneficence and exclaimed, "Ye therefore shall be perfect, as your heavenly Father is perfect." That the Christian should constantly aim to be a Christ-like one is the indisputable teaching of the New Testament.

(2) The standards set by any faith determine in a large measure the character of its believers. In his "Confessions" Saint Augustine relates the story of a Roman play in which a youthful homicide justifies his murderous conduct by an appeal to the example of his god. His god murdered. Why should he not do likewise? Dr. Edmund D. Soper has summed up India's tragic plight, so it seems to me, in the caption: "Like Gods, Like People." Pointing to Krishna, who is said to divide honors with Christ in India, he asserts, "Krishna is Vishnu in the flesh, to borrow a Christian term. He was man and lived a human life like Jesus, yet how unlike Jesus! Whatever good might come from the clear revelation of a god in human form, it is vitiated by the career and character of Krishna himself. The story of the human-divine warrior in the great epic, the Mahabharata, and elsewhere, pictures him as falling in love with an endless succession of shepherd maidens and begetting children by the thousands. No purity, no high ideals of home life, no conception of an ennobling relation between men and women mark his earthly life. What must be the thoughts suggested to the minds of those who read the ancient poem and worship at his shrine? . . . When it is realized that men tend to become like the objects of their worship, the seriousness of the situation in India is apparent." (*The Faiths of Mankind*, pages 34, 35.) The peril of the Hindu thus constitutes a prospect and a promise for the Christian. Jesus Christ is our example, and all that claims to be Christian must be tested "according to the measure of the gift of Christ."

(3) Human conduct moves from precedent to precedent. The imita-

tive tendency marks us all. One almost dares to say, It makes us all. At any rate, this imitative tendency plays such an important part in human experience that the student of religion cannot ignore it. The current phrase, "Religion is caught rather than taught," is sufficient evidence of our recognition of this fact. Educators tell us that involuntary imitation is the earliest method of education. The imitative principle has linguistic significance. Onomatopoetic speech and ideographic writing have their origin in imitation. The social significance of the imitative principle as a conservative and progressive agency has been clearly set forth by William McDougall in his *Introduction to Social Psychology*. The immediate significance of this trait of human nature to the question of the example of Jesus lies in the strength of his personality. "The imitation of peoples follows the fundamental law of all imitation—the law, namely, that the source from which the impression comes is one enjoying prestige, is an individual or collective personality that is stronger, more complex, or more highly developed, and therefore to some extent mysterious, not completely ejective, to the imitators. Whether the ideas of an individual shall be accepted by his fellow-countrymen depends not so much upon the nature of those ideas as upon the degree of prestige which that individual has or can secure. The founders of new religions have always secured prestige partly by their personal force and character, partly by acquiring a reputation for supernatural powers by means of falling occasionally into trance or ecstasy, or by the working of miracles, or in virtue of a reputed miraculous origin, or by all of these together." (*Intro. to Soc. Psych.*, pages 337–338.)

Such psychological laws when applied to Jesus do not impair but augment his prestige and personality. In him prestige and moral worth are superb. His prestige has value by reason of the very worth of his ideas. Disparity of person and ideas is irrelevant in the case of Jesus Thought and life are so fused in his person that he is nothing less than "Our Realized Ideal." The sustained and extending influence of Christianity is the world's tribute to the worth of his example. "Be ye therefore imitators."

Lest it should be charged that this signifies the removal of Jesus from the sphere of religion to that of ethical theory, consider this. Whatever the influence and mode of Jesus' opration in the ethical realm may be, that does not limit Jesus to operation in that realm alone. May he not be supreme in both realms? Religiously, he approves our conviction that there is a higher power that is able and willing to respond to human need. Ethically, he points the way by going the way before us.

It was formerly said: "You will find in the Rabbis almost everything, if not quite everything, which you find in the teaching of Christ." To this Wellhausen replied, "Yes, and how much else besides." Thus Jesus Christ is our example—"and how much else besides!"

Thomas E. Colley.

Russell, Pa.

"FUNDAMENTALISM IN HISTORY"—A FUNDAMENTALIST REJOINDER

In the September issue of the Methodist Review appeared an article by Prof. Arthur Wilford Nagler of Garrett Biblical Institute entitled, "Fundamentalism in History."

The article begins with a rather severe denunciation of Fundamentalists as troublers of Protestantism who are doctrinal obscurantists hostile to modern science. It then sets forth three intellectual positions of the author that are basic to his discussion. First, he is a believer in a dynamic rather than a static world. Second, he believes in free, frank discussion and criticism even of sacred things. Third, he regards Fundamentalists as blind worshipers of the past.

The author next gives a summary of his own intellectual position with respect to Christian fundamentals. He says he is one believing in life's fundamentals rather than in doctrinal fundamentalism. He has a conviction that experience, not the varying interpretation of that experience, is vital to religion. He holds that the possession of the spirit of Christ is of vastly greater importance than the possession of a certain set of opinions about Christ.

Following this he undertakes to give an evaluation of certain characters and movements in Christian history. He begins with Jesus, moves on to Paul, then skips to Montanism; these values are all Liberalistic. Medieval scholasticism is Fundamentalist. The Reformation and Wesley are also interpreted as Liberalist movements.

The author concludes with the statement that the whole matter in dispute resolves itself into the question, "What attitude shall the church take toward the labor movement, . . . toward the historical view of the Bible, . . . toward modern science, especially its revolutionary principle, the evolutionary theory?"

We are well aware that the psychology of effective argument is: begin with something sympathetic, and proceed to criticism later. Dr. Nagler forgot or neglected the principle, for he begins with withering denunciation of the Fundamentalists and saves his sympathetic remarks for sparing use in the body of his discussion. Doubtless, however, the Fundamentalists will be delighted with any measure of appreciation from a theological professor who shares the so-called "liberal" views.

For the sake of brevity we will follow our author's example and begin immediately with criticism. Our chief objection to his argument is that it is too abstract and subjective. It is lacking in concrete ideas. It is doctrinaire rather than historical. The issues between Fundamentalism and Liberalism are as clear and definite as mountain peaks, but the author has failed to make them clear. He has contented himself with abstract philosophical ideas like static and dynamic. He has failed to make his thinking concrete, and so has, we believe, missed the whole questions at issue, and obscured the facts rather than interpreted their meaning.

But coming directly to the point, Fundamentalists believe that Jesus Christ is God made manifest in the flesh, the consummation of all truth, and the sufficient Saviour of lost men. They therefore believe that prog-

ress since the coming of Jesus must be within the truth as revealed in him, and not beyond or in reversal of it. They are not worshipers of the past. They are not crystallized in their thinking. They do not have a static world. There are certain great headlands of truth that have crossed the Christian centuries from Jesus and the apostles to the present time, truths that have always been a part of Christianity, truths that have been in emphasis in every great movement of religious quickening. These characteristic Christian truths they insist upon. In the briefest possible putting of them these truths include the following:

1. The view that sin and suffering, as so broadly manifest in life, are both abnormal, and that they correspond to each other. Sin is deeper than man's will, a thing of his nature as will; and suffering is more than a consequence of his sin, it is a part of the order of things, but it stands there in correspondence with the fact of sin.

2. Over against sin and suffering stands redemption. The Fundamentalist believes in a personal God in intimate personal relation with his universe. He believes in a century-long process of divine supernatural revelation that was in many forms and many ways, and was brought to a climax in the manifestation of God in the flesh. He believes the Second Person of the adorable Trinity took on himself a human body and soul in the womb of the Virgin Mary, was manifest to men, died for their sins on Golgotha, triumphed over death, taking again his body on the third day, and ascended into heaven, from whence he will come again at last to judge sin and suffering and bring in the perfect purpose of God. In confessing thus that Jesus is in heaven, neither the modern Fundamentalist, nor the theologians of the Christian centuries ever understood that he was absent from the world. Every Fundamentalist is a theist for whom nature in every law and force and process manifests the Father who worketh even hitherto.

3. Salvation issues in redemption. It is complete in God incarnate, crucified, and risen again. For the Christian centuries and for the Fundamentalist salvation is not something that man achieves, but something to which he relates himself in a great searching moral act of faith. Justification by faith is neither Latin Christianity nor Greek Christianity. It is the Christianity of Jesus and of Paul, and of John and of Mark, of Justin Martyr and of all the Christian centuries.

This is the faith of the Fundamentalist; and there is nothing in it more static than our author will be compelled to admit is all about him in nature. Personality has not changed during all the centuries of history. The definition of organism is accurate for life at every level of development from the lowest to the highest. Organisms are various but the great idea of organism does not change. Love has no different content to-day than it had when Paul wrote the thirteenth chapter of First Corinthians. No matter how dynamic or fluent may be one's philosophy of life, one must make room in it for certain great standard ideas. The Liberal must do this in the world of nature. The Fundamentalist simply does it in the world of faith. He sees in the Christian centuries a few great headlands of faith. These are his fixed points. And in choosing these as

his foundation the Fundamentalist has at least this one advantage over the Liberal: he shows an humble-spirited appreciation of the faith of the centuries rather than a proud-spirited assertiveness of himself and his partisans at the expense of all others.

But doubtless the Liberal will reply that a question of facts is involved; that the facts of Christian history are not as had been supposed; that criticism has changed the New Testament facts; that Paul and Greek philosophy modified the simple ethical gospel of Jesus into what has been known as Christianity and that the Liberal movement is simply a return to Jesus.

No other answer is needed to this unfounded assertion of the Liberals than the positive affirmation: the case is not proved. "The historic view of the Bible," so called, is really not an historical view at all. Its grounds are not to be found in history but rather in the philosophical principles of naturalism and evolution. Dogmatic Liberalism may claim for subjective systems built upon these principles the authority of an exact science; those, however, who are moderately informed will pay little attention to the boast. But whatever may be the final decision as to J E D P and the Second Isaiah, etc., it cannot be denied that there is an increasing purpose running through the Old Testament Scriptures and that it came to a climax in Jesus. Nor can it be shown that the New Testament from Mark to Paul and John is other than one great varied expression of the glorious person and gospel of Jesus as he himself inerrantly gave it to his disciples. We are perfectly aware that Liberals do assert the contrary of this, but we are not aware that the doctrinaire assertion of a Liberal is any more authoritative than that of a Fundamentalist; and, to say no more, the Fundamentalists have the advantage of the learning, the longing, and the faith of the centuries on their side.

The fact of the matter is the Liberals are in a difficult position. and arrogance is their only resource. They are in the Christian Church as teachers and preachers, and they have lost all faith in the truths for which it stands. They are sure of little besides their main creed of evolution and the final worth of love as a subjective attitude. They do not believe in the incarnation of the Second Person of the Trinity by the womb of the Virgin Mary; they do not believe in Jesus' great propitiatory sacrifice on the cross; they are by no means sure that he rose from the dead on the third day; they talk of a spiritual resurrection, but one wonders if they have any concrete idea in their minds when they talk it; they repudiate justification by faith and instead of making service the fruit of an almighty salvation they make it the condition of salvation, dropping regeneration. Such a repudiation of the faith of twenty centuries would be too bald if frankly done, and so they talk static and dynamic philosophies, and claim for their doctrinaire positions the authority of science. They belittle their opponents as enemies of science and blind worshipers of the past. They talk earnestly of freedom of thought and liberty of discussion, but as a group do their utmost to suppress the opinions of their opponents. It is easy to deny these statements, but it is as idle as it is easy. How many universities where Liberals

are in control have invited Fundamentalists to their platforms? At which universities have Fundamentalists been invited to give the baccalaureate sermons? What preachers' meetings where Liberals are in control are inviting Bryan or Machen or Robert Dick Wilson? How many Liberal magazines are opening their columns to Fundamentalist arguments?

But concluding, the writer is doubtless a Fundamentalist. He is not, however, a believer in verbal inspiration. He has no hostility to criticism if it is free from naturalistic bias. He has the largest sympathy with every practical movement for social and economic equalization. He has the deepest admiration for the achievements of the natural sciences, and holds his intellect unfalteringly open to every demonstrated truth and to every accurately observed fact. His world is neither static nor dynamic, but both. His God is not absent, but present, being at once (as is true with all intelligent theists) immanent and transcendent. As to progress, he accepts it as a fact where it is seen a fact, but has no confidence in it as a universal law. Upon this intellectual basis he is a believer in historic Christianity as defined in the great Christian creeds He believes in a balance between authority and freedom. He would have the headlands of faith fixed, and details of interpretation left free. That is, he would have Christianity kept in unity with the century-old gospel that has borne the Christian name, confessing the Trinity, the incarnation by the Virgin Mary, the atoning death, the almighty resurrection, justification by faith, regeneration, the full authority of the Bible in the pragmatic sense defined at the Reformation, and the whole great background of sin and suffering which is the occasion for it all.

With the author, he believes in freedom of discussion. Nothing is too sacred to be examined and criticised. He too would ask, "What must the church do to be saved?" And he would offer an answer that has been tested again and again in the centuries that are past. Let the church return to its own gospel, and it will be the power it has always been when it has thus been true. The Reformation was a reaction to New Testament Christianity and it was mighty. Rome had overlaid the gospel of Jesus with work-righteousness and superstitions. Luther swept them away and returned to the historic faith. The Wesleyan revival was similar. Deism had weakened the English Church. The gospel was scarcely preached in the establishments. Doubtless there were exceptions, but the evangelical emphasis was sadly lacking. Wesley brought it back. And there is no more striking fact in church history than this of the recurrent loss of vital Christian emphasis from the life of the church, and of its recurrent recovery by a returning emphasis upon those very truths which Fundamentalism is insisting upon. Professor Nagler would have found himself truer to history if he had shown these facts. We seriously question if Liberalism has ever been largely fruitful as an evangelical force, and certainly in our times it has been anything but fruitful.

The need of our times is for a great new emphasis upon the Christianity of the centuries. For thirty years back we have been suffering from shallow thinking. We have had the so-called practical preacher

in the pulpit. We have had a mania for short sermons that give no chance for depth and sweep of thought. Then came the Liberal movement with its negative emphasis, and that which the pulpit had been neglecting to emphasize was denied and repudiated. Call it reaction, call it anything, we state our conviction: The need of the church is for a return to the preaching of the historic gospel, the gospel of the great Christian creeds, the gospel of Jesus and Paul and Mark and John and the centuries. It is our belief that this return is coming through the Fundamentalist emphasis and that when the history of these times is written it will be seen that Liberal negations were the negative preparation for this great re-emphasis upon the Christianity of the ages, rather than the beginnings of a new creedless religion as these brethren now so confidently believe.

Bridgeton, N. J. HAROLD PAUL SLOAN.

FOREIGN OUTLOOK

ERNST TROELTSCH

GLANCING idly down the columns of a weekly German paper, my eye stopped short at the name of Dr. Ernst Troeltsch. Yes, he was dead. It hardly seemed possible that his vigorous mind should no longer interpret idealism to the youth of Germany's capital and to those from distant lands attracted by his fame. It was not seven months since his closing lecture on "Philosophy of Religion" had thrilled me by his encyclopedic knowledge of history, philosophy, and theology, and by his constructive thought upon the problems of religion.

Troeltsch, it must be admitted, is very little known in the American theological world except among professional scholars. So far as I know, none of his major works are in English translation, and his thought is chiefly accessible through the essays of Baron von Hügel. A very discriminating discussion of many of his positions is given by Prof. A. C. Knudson of Boston University in the collection of essays recently published in memory of Borden P. Bowne. But even the student with some reading knowledge of German is apt to be discouraged by the barbarous sentences that at first glance seem to defy all grammatical analysis, or if he were fortunate enough to drift into one of his lectures in Berlin, the cannon-like velocity of Troeltsch's speech not unlikely "left him at the post."

The external facts of his life so far as they will be of interest to Americans may be quickly dismissed. Born at Augsburg in 1865, he rapidly rose in academic life until he was called to the professorship in systematic theology at Heidelberg in 1894. His interests were so strong in history, and philosophy as well, that after 1910 he also lectured in the philosophical faculty, and it was to this that he was called in Berlin in 1913. It is popularly reported that the opposition of Kaftan and Harnack and others prevented his call to the theological faculty. The former has been a consistent opponent of religious apriorism and the latter has not been con-

sidered friendly toward the "History of Religions School" with which Troeltsch has been so prominently identified. The interests working for his call to Berlin and probably influencing his entrance into the philosophical faculty were, however, markedly political, I am informed. There his democratic liberal ideas would reach a larger audience. It is this phase of Troeltsch's activity which will be most interesting to Americans because of the widespread belief (and to a large degree true belief) in the political conservatism of academic and theological circles in Germany.

Official Prussian Protestantism has been very lukewarm toward the republican government. From the standpoint of ecclesiasticism that is not difficult to understand, for the revolution was brought about by Marxian socialists who had been traditionally hostile to the church. But Troeltsch, despite his position in theological circles, had been an outspoken critic of the church, especially because of its political attitude and its alienation of the workers. He was a member of the democratic party and for a time after the revolution of 1918 served as *Staatssekretär.* This was not without a loss of prestige among a large section of the students and faculty of the university, which is pronouncedly monarchical in sympathy. He related to me at one time a typical instance. On the seventieth birthday anniversary of one of his colleagues, as is customary, he sent greetings and good wishes. He received a curt reply to the effect that the professor did not desire congratulations from a "betrayer of his country." Such was Troeltsch looked upon for his support of the social-democratic revolution.

When in April, 1922, a party of English churchmen, Labor Party leaders and university professors spent a short time in Berlin reestablishing contacts with Germany, Troeltsch addressed them at a luncheon on "Public Opinion in Germany During and Since the War." For four hours he unfolded to them "the other side" as interpreted by his own conscientious, liberal mind. So impressed was the entire group that they insisted on his return with them to England to repeat the story before select groups gathered in leading circles, but the pressure of his work would not permit. The change in public opinion in England is shown by the fact that Troeltsch could accept invitations for public lectures this winter at the universities of London, Oxford, and Edinburgh.

Troeltsch stood very close in the counsels of Walter Rathenau, who was the outstanding figure in the German government until a bullet fired by an irresponsible reactionary youth cut short the life of the man whom Germany could least spare. I will not soon forget with what emotion Troeltsch began his first lecture following that tragedy. His words were not simply a tribute to his friend. They delineated as well the political philosophies between which all must choose. He had just read the second volume of Oswald Spengler's *Der Untergang des Abendlandes,* the most talked of book in Central Europe, and one which has given its author a name beside Schopenhauer and Nietzsche. I will quote at length the passage he read that day because it states as convincingly as possible the doctrine of immoralism in world politics:

"When Jesus was led before Pilate, the world of facts stood abruptly

and irreconcilably opposed to the world of truth. . . . In the famous question of the Roman procurator, 'What is truth?' . . . lies the whole meaning of history, the sole validity of the deed, the order of the state, of war, of blood, the omnipotence of success, and the pride in great skill. In reply, the silent feeling if not the lips of Jesus answered with the other question decisive in everything religious, 'What is reality?' For Pilate it was everything, for him, nothing. . . . 'My kingdom is not of this world.'

. "The born politician despises the unworldly attitude of the idealist and moralist in the midst of his world of realities, and he is right. For the believer, all ambition and success of the historical world are sinful and lacking in eternal value—he is also right. A ruler who will turn religion in the direction of political and practical goals is a fool. A preacher of morality who wants to bring truth, righteousness, peace and reconciliation into the world of reality is equally a fool. No faith has ever changed the world and no fact can ever overthrow belief. There is no bridge between a given time and the timeless eternal, between the course of history and the existence of a divine order in the erection of which 'joining' is the word for the highest instance of causality. That is the final meaning of the moment in which Pilate and Jesus stood opposed to each other. In one, the historical world, the Roman had the Galilean nailed to the cross—it was his fate. In the other, Rome fell to condemnation and the cross became the surety of salvation. That was 'God's will.'" (II, pp. 262-3.)

Such ideas, said Troeltsch, had brought shame upon Germany. (And it is superfluous to mention that the shame is confined to no one country.) Rathenau, on the other hand, had been one of those ridiculed by Spengler, who believed that moral criterions should govern in practical politics. Troeltsch was expressing thereby his own deepest convictions and the political philosophy which dominated his own thinking. In recent years many of his lectures have been on "The Philosophy of History" in which he has opposed economic determinism and presented an idealistic interpretation of history. The recently published third volume of his collected writings is devoted to this theme. He was turning his attention again to the writing of a "Philosophy of Religion" which the theological world will now never receive from his pen.

Before entering upon a brief presentation of his views expressed on this theme (in which he goes beyond at several points the positions taken in previously published essays) an introduction to some of his more important works might interest the American reader. Possibly the most widely read *Theological Ethics* in Germany is still that of Herrmann, who struggled valiantly to identify Christian ethics with Kantian formalism. Troeltsch's extended criticism is a small treatise in itself and establishes, as we believe, beyond a doubt that Jesus was seeking certain concrete ends in society, and that "moral autonomy" could not therefore exhaust his ethical contribution. Christian ethics must find its starting point not in the experience of redemption, but in the prophetic content of its message. The apparent indifference of the gospel to inner-world goals

lay in the original eschatological outlook and not in the autonomous character of the morality.

From this beginning, Troeltsch gives us the most adequate *Social Teachings of the Christian Church* that has been published in any language, a thousand pages of analysis and learning doing for the social thought of the church what Harnack had earlier done for her dogma. History, however, does not give us a solution any more than the dogmas of the ancient church are adequate molds for a twentieth-century faith. It does show clearly the futility of simply retreating as a small sect from the world of practicalities and the inadequacy of the Lutheran division of life into two water-tight spheres.

It is frequently charged that Troeltsch led an attack upon the absoluteness of Christianity. It seems to me it is fairer to state that he attacked the belief that we can prove the absoluteness of Christianity. His writings which bear that title point out that the repudiation of the dogma of an original sin which was the result of Adam's fall and transmitted to all men a condition of guilt which was canceled by the propitiatory death of Christ necessarily eliminates thereby any possibility of a logical demonstration of the absoluteness of our faith. The most that we can say is that in our judgment of value, Christianity as an individual, universal religion is the highest that has appeared among men. The academician may seek more; but that answers the question essential to life. Troeltsch's position recalled to me the words heard from the lips of Bishop McDowell, "If I knew any better leader than Jesus Christ, I would follow him, but until then I will follow him wherever he may lead."

The open attitude toward non-Christian religions in Troeltsch goes with his leadership of the "Religionsgeschichtlicheschule." The most recent theological encyclopedia to appear in Germany, *Die Religion in Geschichte und Gegenwart*, is dominated by their position. To this, Troeltsch contributed many of the leading articles in theology. But unlike many American writers of the empirical school in the field of history of religions, Troeltsch is saved by his idealistic philosophy from making the illusive attempt to explain religion in terms of primitive origins. Psychology, not history alone, is the starting-point for the study of religion. Religions must be studied historically, but religion psychologically.

We begin with the fact of the religious consciousness without endeavoring to deduce it from any one faculty or from any other sphere of life. It is not derived from morality or philosophy; neither is it simply "idealized wish." It is rather "perceived reality." Troeltsch upholds a religious apriorism after the analogy of the Kantian moral apriori. Rudolph Otto insists on a specific content for his apriori—the "mysterium tremendum." With Troeltsch it is a "that," not a "what." From the world of historical experience comes the "what."

But psychology of itself can have no word to say regarding validity. On the basis of mere psychology there can be no result but the pragmatist as upheld by James. In passing it might be noted that Troeltsch referred to William James as frequently as to any German thinker in the

field. Pragmatism is represented on the continent to-day by Vaihinger's *Philosophy of the As-If.* But religion, according to Troeltsch, always must be based upon inner certainties; an "as-if" will not bear a life and a death. We must find other means by which to solve the question of the validity of this experience. In 1905 Troeltsch published an investigation entitled "Psychology and Epistemology in the Science of Religion." He states that if he were to write on the theme to-day he would insert the word logic between the other two. Religion has its own logic other than the purely cognitive. To use the phrase of another recent author, he recognizes the place for "emotional thinking." Neo-Kantian epistemology reduced the "theory of knowledge" to a "theory of validity of ideas" which could say nothing of their truth. But, says Troeltsch, that is merely cognitive logic. Logic deals with the ordering of ideas in such fashion that they may lead to valid conclusions. It has nothing to say of the truth of the presuppositions. In 1905 Troeltsch was content with the validity of the idea of God. But not to-day. Religion demands real knowledge of God and cannot be satisfied merely with the validity of an idea. It is not enough to say that the idea of God cannot be the product of our own minds. The logic of religion must give us knowledge of God.

The problem of knowledge may be insoluble, but it is certainly not solved by a Neo-Kantian theory of validity. Troeltsch is, however, in a certain sense himself a Neo-Kantian. It seemed to me that the problem was clearer in his mind than the solution. He gave some occasion for belief, however, that he was tending toward an identity theory. If we begin with minds completely separated, we can never get them related again. There is identity and yet distinction between our thought and the divine thought. The value of the conclusions which he intimated seemed to lie in making clear that the truth of all of our ideas was fraught with the same difficulties as the truth of our idea of God. If we can know only our own ideas, then the idea of God stands on a plane with our other ideas. But if we can know reality, the religious apriori in its multifarious historical manifestations gives us the justification to affirm by act of will the existence of God.

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BIBLICAL RESEARCH

THE MESSIANIC PROPHECIES AND POPULAR ESCHATOLOGY

When a traveler ascends the Lebanon range from Tripolis, a city on the Mediterranean coast just north of the thirty-fourth degree of latitude, and reaches an altitude of about six thousand feet, he beholds, near the village of Bscherreh, a panorama of surpassing beauty. He stands there before a group of cedar trees, some of whose trunks measure thirty or forty feet in circumference. A few of them have seen several thousand years roll by.

With one of these giant cedars we may properly compare the ancient

Hebrew writings, where cedars are said to have been planted directly, as it were, by God (Psa. 104. 16). On this colossal cedar, representing the Hebrew literature as a living witness of past millennia, the two main branches are the legal codes and the historical books.[1]

Furthermore, the poetry of the Old Testament adorns this spiritual cedar tree with bright-hued foliage. This tree is also graced with blossoms which crown it with light and fragrance. For, just as the spiritual power of a man is manifested in keeping his eye steadily, through thick and thin, upon his true aim, the hidden spiritual source of the Old Testament literature proves its might and lofty origin by bringing forth a bouquet of flowers of hope, so that Israel has become worthy of the title "the people of hope."[2] These flowers of hope of the Old Testament are the *Messianic prophecies*.

One of the most important questions concerning these sections is that relative to their source: this is the subject of the present paper.

When this question arose, some students of the religious development of Israel for a period of two or three decades pointed to the civilization that flourished on the banks of the Euphrates and the Tigris for their answer; there was supposed to be located the original home of the culture of ancient Israel. Statements such as the following could mean nothing else: "That tiny village yonder [meaning Israel] follows Babylon's ways, Babylon's culture. Only through Babylon has it become what it is."[3] Another modern solution of the problem during the last decade suggested "the Egyptian scheme" as the model imitated in the Old Testament promises of salvation. These two theories concerning the derivation of the Messianic prophecies have been recently discussed in all their phases.[4] But there is still a third one of more recent date: namely, the connection of these promises of redemption with the so-called "popular eschatology."

The list of books in which this new derivation of the Messianic hope is propounded is already a long one.[5] Nevertheless, the question whether this last attempt to point out the origin of the Messianic prophecies can lead us to the goal or not is still undecided. Therefore the following discussion is devoted to the solution of the problem and, in order to reach an unquestionable result, it will follow a clear, logical plan.

I. Existence and contents of the "popular eschatology" in Israel.

The reader is aware of the fact that in the latest works on the history of the Religion of Israel frequent mention is made of the "popular

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[1] The historical books fully deserve to be compared with the cedars of Lebanon, having rightly been recognized, not long ago, by a competent authority as "really genuine historical writings." See Ed. Meyer (Berlin), *Geschichte des Altertums*, Vol. i. (1913), §131; compare Methodist Review, Vol. cv., pp. 643-653.

[2] Wernle, *Die Anfänge unserer Religion*, p. 5.

[3] Otto Weber, *Theologie und Assyriologie im Streit um Babel und Bibel* (1904), p. 5f., 10.

[4] In my book just off the press: *Die Messianischen Weissagungen des Alten Testaments, vergleichend, historisch und exegetisch behandelt* (1923).

[5] Gressmann, *Ursprung der Israelitisch-Jüdischen Eschatologie* (1905), p. 236; Sellin, *Die Israelitisch-Judische Heilandserwartung* (1909), p. 4f.; Gunkel, *Die Propheten;* Norbert Peters, *Weltfriede und Propheten* (1917), p. 6f.; especially L. H. R. Bleeker, *Over Inhoud en Oorsprong van Israëls Heilsverwachting* (Groningen, 1921).

religion of Israel." This expression is legitimate when used for the various conceptions and practices that are condemned throughout the Old Testament: divination, magic, idolatry, image worship, etc.

The conception of a Hebrew "popular eschatology" is even more justified by our sources. One passage states that "the people" called the opponents of the true prophets "their wise men" (Isa. 29. 10, 14). The speeches of these men naturally took account of future religious conditions and so contained a "popular eschatology."

What was the content of this outlook into the future? Only two elements in it are recorded in our sources. First of all, it is often related that "the prophets that lead my people astray" are wont to cry "Peace!" (Mic. 3. 5). Nay, with added emphasis, they love to proclaim "Peace! Peace!"[6] (Jer. 6. 14; 8. 11; Ez. 13. 10, 16). In other words, they used to paint the horizon of the future with rosy colors, because they conceived the Deity as a weak and lenient being. They failed to see that even the periods of patience on God's part must come to an end. Mercy and justice are fighting a contest, as it were, in God's spirit, so that compassion may come to its own, but also that justice, the supreme law of history, may not be undermined and subverted (Isa. 1. 27; 5. 16, etc.).

A second element in this popular eschatology confronts us in the reference to certain "prophets who divine for money; yet they lean upon Jehovah and say, Is not Jehovah in the midst of us? no evil shall come upon us" (Mic. 3. 11). The thought of impending doom is here in the background; joined with it is the hope of the speakers that calamity will not befall them. This twofold conception reminds us of the warning: "Woe unto you that desire the day of Jehovah!" (Amos 5. 18a.) The oldest of the literary prophets speaks here without any explanation of "the day of Jehovah." He presupposes this entity to be familiar to his contemporaries. There was in the national consciousness the expectation of a time when the Eternal would act in peculiar fashion. And what could be the special work of the God of the prophetic religion? Naturally to carry out the purpose of salvation that first dawned in history with the call of Abraham, and hence to bring to a successful issue the divine plan (then revealed for the first time) of the kingdom of God. This fulfillment consisted, on the one hand, in the protection of the citizens of the kingdom of God from their enemies, so that peace might be secured; on the other hand, in the completion of what God had already done for his Kingdom, and so in the fulfillment of the promises relative to it, in the establishment of the Kingdom with power and glory, in the endowment of its citizens with the expected blessings (Gen. 12. 3b, etc.).

Are we now justified in taking the two elements in Israel's conception of its future which are recorded in our sources and calling them a "popular eschatology"? Technically this procedure may be correct. But manifestly these two factors do not constitute a whole eschatology. Then too this also must be noted: the second element, the expectation of the "day of Jehovah," does not belong exclusively to the "popular

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[6] See for this epizeuxis my *Hermeneutik des A. T.* (1916), p. 84.

eschatology." On the contrary, it is part and parcel of the religion of Jehovah as such, and hence belonged to its prophetic or legitimate form. It was only a mistaken conception of "the day of Jehovah" that formed part of the picture of the future current among the mass of the people: namely, the illusion that the enemies of God's kingdom threatened on the day of Jehovah were only the foreign nations. The masses did not reckon themselves among these enemies. For this very reason Amos asks his hearers: "Wherefore would you have the day of Jehovah?" In other words: "What will you gain by its coming?"

Thus it is clear that the elements of the "popular eschatology" that can be gleaned from our sources form but a very fragmentary structure. Even the expectation that a "remnant" of the worshipers of Jehovah will be spared occurs for the first time in the prophetic experience of Elijah (1 Kings 19. 18) and so cannot be ascribed to the "popular eschatology."

Some of the upholders of this new theory seem to feel that what they call "popular eschatology" has a very fragmentary character, when confined to the two elements described above. At least this would explain the fact that these scholars are inclined to add other ideas in order to make up for the palpable deficiency. This appears from what is said concerning "the expectation on the part of the popular eschatology of the return of the paradise of the golden age."[7] A justification of this opinion can no more be based on our sources than the modern dogma: "the time of the beginning = the time of the end."[8] Or can the assumption that the bliss of Eden in the primeval age will be witnessed again at the fulfillment of the kingdom of God be based on the words: "And the wolf shall dwell with the lamb," etc. (Isa. 11. 6-8)? No. The frequent affirmative answer to this question is erroneous in two respects. First of all, the prophet did not have in mind a restoration of the paradise of Eden: the avoidance of the word "again" proves this conclusively.[9] He rather foretells a transfiguration of natural conditions that will run parallel with the establishment of the Kingdom itself. Secondly, the defenders of a "popular eschatology" cannot use Isa. 11. 6-8 to complete their conception of it because these words were uttered by a champion of the legitimate worship, an enemy of the popular form of Hebrew religion (Isa. 2. 6; 9. 15, etc.).

To attribute to the "popular eschatology" the expectation of a new heaven and a new earth (Isa. 65. 17; 66. 22) or that of an extremely long human life (Isa. 65. 20) is to be guilty of a similar violation of the methods of sound scientific research. This occurs in Bleeker (*loc. cit.*, pp. 13 and 15); nay, he goes even farther in his effort to supplement the material of the popular eschatology. He writes: "The common starting point of that popular eschatology and of the promises of salvation of the true prophets was in all probability the expectation that Jehovah would some time rule as king over the whole earth and that this would constitute

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Norbert Peters, *Weltfriede und Propheten* (1917), p. 47.

[8] Expounded by Gunkel, *Schöpfung und Chaos* (1895).

[9] The full demonstration will be found in my *Die Messianische Weissagungen*, p. 189f.

his great future day" (p. 16f.). He goes on to say: "We can infer this from a number of psalms that can best be understood as hymns in honor of Jehovah's coronation. We find in the Psalms the echo of Israel's faith in the prophetic testimony" (p. 17).

But just because this is true, we cannot look to the Psalms for sources of the "popular eschatology." When Bleeker points to Psalms 46 and 47 as confirming the idea that "Jehovah is king over the whole earth" he has failed to add a new element to the "popular eschatology."

We see, consequently, that the same method adopted in connection with the so-called "popular religion" of Israel is followed in connection with the popular eschatology. Just as some friends of the first have proceeded to broaden their picture by using beliefs and practices that are not condemned in the Old Testament,[10] so the champions of the second have attributed to popular eschatology some of the ideas of the legitimate prophets. They paint a picture that our sources do not warrant; the Old Testament is misinterpreted willfully or unconsciously to the detriment of the prophetic religion. This will also appear in the remaining sections of this article.

II. *The possibility of an organic relation between "popular eschatology" and the Messianic prophecies.*

The popular eschatology is supposed to be the source of the Messianic prophecies. To quote only one author, we read the claim that "Amos (5. 18) takes his words from the mouth of the '*prophets of redemption*' "[11] (Meinhold, *Einführung in das Alte Testament*, 1919, p. 143). But is there any basis for the claim that the true prophets adopted the popular eschatology and used it as their source? My reply is as follows:

(a) Judging from their contents, the Messianic prophecies cannot be an echo of the popular eschatology. Only compare the inadequate contents of popular eschatology, as we know it from our sources, with the elaborate picture contained in the Messianic prophecies! Let us examine, in this wealth of material, only a single idea, that of the mediator of the future deliverance, or more precisely his work. At first his activity was limited to victorious political battles (Gen. 49. 10; Num. 24. 17), to a wise rule and to impartial judicial functions (Isa. 9. 5f.; 11. 3-5): the earthly basis of the kingdom of God had to be secured first. But later his sufferings become prominent and essential. The only rays of light that surround this important phase of prophecy with the splendor it deserves are the following: A charming allusion is already found in the peaceful entrance of the King into Zion (Zech. 9. 9). Then we see Immanuel, the living incarnation of the faith of Isaiah and his followers, participate in the privations that must fall upon Ahaz and the impious majority attached to him (Isa. 7. 15). Moreover, to our astonishment, the promised Davidic King will not come forth from the *summit* of the tree representing metaphorically the family of David, but from its roots (Isa. 11. 1); not in the capital, Jerusalem, but in the humble ancestral home of the

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[10] Instances are quoted in my *Theologie des Alten Testaments*, p. 25f.

[11] A groundless expression instead of "popular prophets." Cf. my *Die Messianische Weissagungen*, p. 45.

Davidic dynasty, will he see the light (Mic. 5. 1). Thus he will partake of the griefs decreed upon the royal house. At last his suffering is characterized as one borne without desert, being an expiation of the moral and religious transgressions of others. For in affecting fashion it is said of the Servant of Jehovah (Isa. 52. 13 to 53. 12): "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

I need not continue. This one glance at the rich picture of the spiritualization of the kingdom of God, of the future Saviour (his office, his equipment, his achievement), of the character of the redemption and of the circle of the partakers,[12] is fully sufficient to show that the Messianic prophecies of the Old Testament cannot have grown out of the so-called popular eschatology, so far as their content is concerned.

(b) And what is to be said of the dependence of the two upon each other when we come to examine the formal aspect of this relation, namely, the rightful relation of the true prophets to popular eschatology?

To begin with, the assumption that Amos and the later prophets were only "stormy petrels of judgment" rests on a superficial examination of the data. For already Amos had said: "For thus saith Jehovah unto the house of Israel: Seek ye me, and ye shall live" (5. 5, etc.). Even the earliest of the literary prophets proclaimed that the future ways of God would lead to the light of salvation. They had, however, to warn the unrighteous and stiff-necked multitudes lest, being unrepentant, they change the light of salvation into the shadow of judgment.

In the second place, the frequent assertion that the prophets made a concession to popular eschatology when they foretold a future deliverance[13] contradicts squarely what we know of the relation between the Old Testament prophets and the prophets of the "popular religion." Look back for a moment to the picture of the opponents of the prophets drawn in the Old Testament,[14] and then consider whether men like Isaiah can be fairly classed as imitators of those false prophets that he himself condemned explicitly no less than five times (3. 2; 9. 14, 15; 28. 7; 29. 10, 14). No! To claim (as the authors listed above do) that Jeremiah (and all those with whom he felt himself united in a divinely sent phalanx) (17. 25) aped, with his Messianic prophecies, that cry of "Peace, peace!" which he often (6. 14, etc.) characterizes as a deception lulling the people into false security, is a clear misinterpretation of our sources.

Hence we conclude that this new method of explaining the origin of the Messianic prophecies is no less misleading than the former ones. These prophecies were simply declarations of the goal of that redemptive religion which began with the call of Abraham. The truth is, that God's grace, after the titanic revolt of the human race at Babel (Gen. 11. 1-9), had to introduce, with the call of Abraham, a new phase in the development of his plan for the education of humanity. It was now the divine aim to emphasize redemption and proclaim it through his heralds.

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[12] Fully given in my *Messianische Weissagungen*, pp. 340–346.

[13] Gressmann (*Der Ursprung der Israelitisch-Jüdische Eschatologie*, p. 256) and his adherents.

[14] See, for further particulars, my *Messianische Weissagungen*, § 6. 2.

BOOK NOTICES

BOOKS FOR CHRISTMAS

One of the perversions of the Advent Season is that, rather than a time of joyous worship, it has become the period of the biggest buying and most foolish giving. . . . Probably no one of us can reconvert it into what it once was—the glorious prelude of the Christian Year. . . . Yet it may be possible to somewhat transfigure our share in it by emphasizing its religious meaning both by worship and by more sacred gifts. . . . There are few finer presents than books, for a good book becomes a possession of the soul rather than of the body. . . . But all books are not fit for Christmas presents. . . . Last year certain lists appeared in literary journals which did not contain a single religious book and very few that contained any spiritual atmosphere. . . . One such list was headed with *Babbitt!* Now most of us probably ought to read *Babbitt* as well as *Main Street*. . . . Such books do picture a certain existing type of small town and city life which lowers the mental and moral standard in our land. . . . But, thank God! there is another side of Main Street of which these "young intellectuals" know nothing. . . . Such books as these are more appropriate gifts for April Fool's Day than for the Day of the Incarnation. . . . Of course, we need not confine ourselves to religious books at Christmas in the narrowest sense of that term. Any real literature touched with what Arthur Machen calls "ecstasy," a touch of spiritual idealism, will fit the occasion. . . . (By the way, Machen's study of fine literature, called *Hieroglyphics*, would be a good gift for any friend having delicate literary taste.) . . . There are scores of priceless ancient books that should stay forever on our list, *The Imitation of Christ*, Taylor's *Holy Living and Holy Dying*, the *Confessions* of Saint Augustine, etc. . . . The only reason in the world for not giving them is that real book lovers already possess them. . . . Elsewhere in this number of the Review will be found a notice of Harold Speakman's *Hilltops in Galilee*, lovely to the eye and picturing in charming speech the environment of the Boy of Nazareth. . . . (His former volume, *Beyond Shanghai*, is as good as ever.) . . . A helpful consolation to any sorrowing friend is Charles Nelson Pace's *A Candle of Comfort*. . . . There are some books especially treating the Christmas theme, such as *Zerah*, by Mrs. Montanye Perry, now republished in a handsomer form. . . . *The Christmas Canticles*, by the editor of the Methodist Review, was used last Christmas by many men of careful judgment as a gift for friends—one used twenty copies and others more or fewer. . . . Every church should present its pastor with one or more books at the Yuletide. . . . The theological works specially reviewed in our Reading Course will always be acceptable. . . . For literary suggestion let him have Hough's *Twelve Merry Fishermen*, and, as a fine intellectual tonic, Gray's *An Adventure in Orthodoxy*, both noticed in this issue. . . . He will be glad to get *Seven Ages*, by the Gentleman with a Duster. . . . Preachers during the Advent season ought to make their congregations listen to the Christmas angels by preaching

about Peace. . . . There is a great wealth of material for such discourses in *The Christian Doctrine of Peace*, edited by James Hastings just before his death. . . . Stefan Zweig's drama, *Jeremiah*, will add thrilling inspiration. . . . If your boys and girls don't own a Bible, see that they get one, bound in seal or levant morocco, that will last a life time. . . . In pure literature the choicest treasures are volumes of essays and of poetry. Those really beat the "best-sellers," for those who read them once read them over and over again. . . . These notes do not give any large list of books for presents. These are only hints—there are hundreds of others just as good and possibly better. . . . But these and those will outshine all jewelry, outplay all games and outlast all purely material gifts.

The Christian Doctrine of Peace. Edited by JAMES HASTINGS. Pp. ix + 300. New York: Charles Scribner's Sons. Price, $4.

The Christian Crusade for a Warless World. By SIDNEY A. GULICK. Pp. xiv + 197. New York: The Macmillan Company. Price, $1.

THE greatest need of the world to-day is Peace, and the world is yearning for it. To achieve it there must be developed a will-to-peace. And the Christian pulpit is probably the most potent means for developing such a compelling purpose in humanity. "The people are not numb, they are only dumb." The Church of God must give them a voice.

That great assistant to an expository ministry, James Hastings, whose recent death is a serious loss to Christendom, wrote this before his death: "Long before the Genoa and the Copenhagen Conference the conviction came to me that Peace must be preached beyond everything else and a volume was prepared to serve as the basis of discourse. . . . The whole biblical doctrine of Peace is discussed in it—the Peace of God and the Peace of Christ, Peace with God, with Conscience and with Men, and, above all, the question of Peace or War."

This is that volume, one which draws on the widest possible range of religious literature for materials for sermons on this subject; no phase of the theme is omitted. It even tries to study the good of War, if there is any. Surely there are thousands of other ways and better ways of evoking the spirit of heroism and self-sacrifice. Militarism is such a monstrous thing that if only the people who like war were compelled to fight wars, War would end at once. Any careful analysis of history will prove that the use of force has always ended in failure. Prose, poetry, sermons, essays, quoted in profusion, store this book with rich material for speech and sermon.

Doctor Gulick's book will add to the above a full discussion of the modern plans for Peace, such as the closer association of nations and the reduction of armaments, as well as a number of the concrete tasks of the present time. It is followed by a comprehensive bibliography and many suggestive questions for public discussion.

Here are some quotations which will illustrate the worth of these two books:

"I doubt if war ever settled anything. It unsettles everything."—NAPOLEON.

"Give children a true idea of war in their history books and the next generation will no more want a war than they would want an earthquake." —ZANGWILL.

"If we do not destroy war, war will destroy us."—BRYCE.

Even Samuel Gompers, that leader of class war, had the courage to say: "From the standpoint of labor it is more constructive to destroy a battleship than to build one."

COOPERATION, AND NOT COMPETITION, WILL REBUILD THE WORLD.

Byways in Early Christian Literature. Studies in the Uncanonical Gospels and Acts. By ADAM FYFE FINDLAY. Pp. vi + 354. New York: Charles Scribner's Sons. Price, $3.

THE so-called "apocryphal" books of the New Testament are so inferior to and so different from the canonical writings that they have been legitimately used as an argument for the authenticity and credibility of the latter. This fact has greatly obscured the value of the former as historical documents and as illustrating many phases of early Christian thought and feeling. As a matter of fact it was the immensely higher quality of the books of the New Testament which caused them to be counted as canonical. But those vastly inferior apocryphal works do contain many traditions, mostly doubtless of a mythical character, which are disclosures of the current beliefs of those early times, some of which had a real historic base in greatly corrupted oral traditions.

The above is largely the attitude taken by Doctor Findlay in these Kerr Lectures. He shows that the perversions of Christian reality in these *Byways in Early Christian Literature* had their source in the excessive craving for the miraculous, the legalistic conception (opposed to Paulinism) of the Christian life, and the influence of Hellenistic thought on Christian Faith (shown in such heresies as Docetism). Fortunately the canonical gospels were written by men free from these influences and who stood near enough to the historic Jesus to have their own lives transformed by his personality.

These charmingly written and yet scholarly lectures proceed to analyze the Jewish-Christian Gospels, the Gospel of Peter, the Gnostic Gospels, the Childhood Gospels, and the Apocryphal Acts, such as those ascribed to John, Paul, and Thomas. The substance of these books is stated with much fullness and expounded and interpreted with such clearness that these lectures give us a portrait of primitive Christianity of highest value to every student of Christian history and literature.

While the purpose of this volume is to reveal the actual contribution which these uncanonical writings make to our knowledge of early Christian thought and action, nevertheless the supreme result is to emphasize the crowning worth of the New Testament as we have it. While some critical minds may not be certain that the canonical Gospels are absolutely free from the influences that shaped these apocryphal books, distorting,

often wholly, the historic facts, nevertheless, the critical chasm is so wide between these two types of documents that the slightest intellectual and spiritual discernment at once places our four Gospels in the realm of historic verity.

Many similar influences are at work in the religious life of to-day. We are afflicted by the superstition of those crazy for miracles, by the Judaistic tendency to religious literalism, by the neo-Gnosticism of modern ultra mystics, by the abstract dogmatizing of false fundamentalism. Such a profound and exhaustive study as this of the legendary type of literature in the early church will help us to reach a safe mental balance and save us from drifting away from the Divine Person to those bypaths which are not the way, do not contain the truth or lead to the life.

The Mystical Quest of Christ. By Robert F. Horton, M.A., D.D. Pp. 314. New York: George H. Doran Company. Price, $3, net.

Robert F. Horton was one of that group of young Nonconformists in England who took advantage of the repeal of the Test Acts in 1871, a repeal which made it possible for Nonconformists to enter the universities of Oxford and Cambridge without being obliged to renounce their Free Church faith. Principal W. B. Selbie has recently told the story of the handicaps under which these early students worked. In 1881, a Nonconformist Union was founded at Oxford, largely due to the efforts of Horton, who was then a Fellow of New College. The late Lord Bryce was for many years President of this Union. When, later, there was talk of founding a Nonconformist chaplaincy at Oxford, to care for students from the Free Churches, Horton's name was mentioned for the position, but nothing came of the proposal. Then, in 1886, Mansfield College was established under the leadership of A. M. Fairbairn, in scholarship the peer of the best, and it began to be admitted by High Churchmen that even a Nonconformist could have brains. The theological degrees of the university, however, were still not open to Free Churchmen, and when at last the injustice of this was recognized, Horton was suggested by Jowett of Balliol as one of the examiners. But it was to be some years before this final disability was removed, and meanwhile Horton had found his true sphere as one of the great preachers in the Congregational Church.

Was the scholar lost in the preacher? Hardly. While it is too much to expect that a busy city pastor should become an expert in technical scholarship, Horton is the evidence that there is no essential antagonism between the pastorate and scholarly tastes. His interests are at once intellectual, spiritual, and practical, and this book reveals them all. He bears the unmistakable impress of his training in a great university, and equally unmistakable is his deep understanding of the combined inwardness and outwardness of the Christian faith—inward as to its sources, outward as to its expression. It is this which has helped to make him, throughout a generation, a voice intelligibly and persuasively interpreting to men the deep things of God.

If one were inclined to be captious, there is much in this book that could be criticized. The question could be raised, whether the fundamental position of the book, "Christlikeness," is defensible in the sense in which it is here understood. It could be pointed out that there is not a sufficient recognition of what might be called the *destructive* element in the work of Christ. Horton would have all things consecrated to Christian uses. That, indeed, is the ideal, but it inevitably involves the surrender and, it may be, even the total destruction of some things because they are, in themselves considered, alien to the spirit of Christ. One can but sympathize with the chapter on "The Profession of Amusement," but isn't the best way to Christianize the prize-ring (see p. 94) the way in which we have Christianized the saloon, namely, by abolishing it? And especially could we point out that, in view of the nature of the contents, it is difficult to justify the use of the word "mystical" in the title. The book assumes that the relation between Christ and his follower is essentially a mystical relation (see "Foreword"), but it proposes to discuss not this mystical relation itself—except slightly—but its "concrete effect in life and character." This means that the book is concerned rather with Christian ethics than with Christian mysticism. That the ethical life is the proper fruit of the mystical experience cannot be too strongly emphasized: it is one of the merits of the book that it does this. But after all, the mystical experience is not identical with the ethical life: unless, indeed, Horton intends to give to the already overloaded word "mystic" one more meaning, and he can hardly do that in view of his statement that "we may no more misuse the English language than we would mar the violin on which we wish to play" (p. 109).

But these are minor matters. What is important is that we have here a type of discussion of which we are much in need. The three main sections of the book deal respectively with (1) The Christian Rule of Life, which is "Be Christlike." (2) the Christian Decalogue, meaning the various ways in which Christ-likeness is to be expressed. (3) The Method, or the various means whereby Christlikeness may be attained. The whole forms a plea, often startling in its sheer directness and simplicity, for the enthronement of the Christ-spirit in all the affairs of life. Hence discussions of the motive which should operate in the choice of one's calling; of the possibility of making amusements truly Christian; of international brotherhood and love; of the extent to which injuries should be forgiven; of the Christian attitude to the poor and to the sick; of the difficult question of church unity; even let it be said, of the use of "autosuggestion" for the Christian life; and many others of like tenor.

Much of the book appears to have originated in connection with the needs and purposes of a study circle. This suggests the possibiltiy—notwithstanding its price and size—of its continued use in other such circles. There must be groups of earnest-minded men and women in many churches who would be intensely interested in a class which used this book as a basis for discussion. The thirty chapters average ten pages each; the stlye is for the most part simple; and there is an abundance

of debatable statements which would guarantee differences of opinion in any class—and that is the very life of discussion.

There is an ancient English Bible which contains the not unnecessary exhortation, "Put not thy trust in *printers*." On page 38 of this book occurs the Latin phrase meaning "There is nothing worse than the corruption of the best." The printer has made a sorry jumble of the Latin by the simple device of misplacing a space. What better evidence both to the need of the Biblical exhortation and to the truth of the Latin proverb?

Edwin Lewis.

Drew Theological Seminary, Madison, N. J.

TWO BOOKS ON SALVATION

Christian Ways of Salvation. By George W. Richards. Pp. 327. New York: The Macmillan Company. Price, $2.50.

Can We Dispense With Christianity? The Question: Its Crux and Implications for the Modern Mind. By F. W. Butler. Pp. 204. New York: George H. Doran Company. Price, $2.

Like the holy city of the New Jerusalem with its twelve portals, the salvation found in Christ seems to have more than one gateway. Professor Richards, the gifted historian of the Reformed Church, graphically compares the Ways of Jesus, the apostles, the Ancient Orthodox, and Roman Catholics, the Evangelicals, and the Humanists. In the Evangelical sections he selects Luther for the Lutheran and Zwingli and Calvin for the Reformed Way. But there should also be Wesley for the Wesleyan or Methodist Way—open not for the few of God's "elect," but for all who repent and trust in Christ alone as their Saviour. By salvation Wesley meant "not barely according to the vulgar notion deliverance from hell or going to heaven, but a present deliverance from sin, . . . the renewal of our souls after the image of God in righteousness and true holiness, in justice, mercy, and truth."

With the revived interest in the Russian Church, the chapter on the Orthodox Catholic Way is particularly timely and suggestive. "For the Orthodox Catholic mortality is the greatest evil, and eternal life the supreme good" (p. 138). Note this apt contrast: "Roman Catholicism may be compared to an ellipse with two foci, the one representing the blessings of the world to come; the other the rule of God over the nations through the Roman Catholic Church. Greek Catholicism is more like a circle, with its center representing redemption in the world beyond—only that and nothing more" (p. 144).

Although deeds rather than creeds have usurped the supremacy of our immediate emphasis, yet behind every deed is some kind of a creed. We, therefore, need, if not the vain repetition of the old-time, formal shibboleths, certainly the clear, well-weighed statements of our Christian salvation in the framework of our present-day thought. Professor Richards penetratingly protests against the insistence of the Presbyterian Gen-

eral Assembly on their "Five Points of Calvinism" as "essential and necessary for salvation."

On the other hand, he devotes his closing chapter to the tentative confession of faith of the (1921) General Assembly of the United Free Church of Scotland. To him it is "a credible creed," an acceptable confession of faith, "which clearly ought to contain only what the believer can experience" and not the debatable theories of theology. Take this one sentence, almost at random: "We believe that the kingdom of God is already among us, and that the appointed task of all good men is to advance it, and bring every relation of human life under the dominion of Christ."

The author knows well the doctrinal history of the yesterdays and the religious needs of the to-days and to-morrows. A brief account of the Pre-Christian Ways of Salvation opens this splendid book. He has written in a popular and fascinating style. This is a superior "working tool" for the religious worker.

But there are still other ways of salvation, not only according to these historical types, such as Catholic, Evangelical, etc., but also according to psychological or philosophical types. The "practical" man asks: "What shall I do, Lord?" The "mystic" inquires: "How can I have communion with the Divine?" The "thinker" demands: "How can I believe Christianity?" It is to this third group that the Vicar of Hurley, Berks, directs his closely reasoned arguments for the uniqueness and absoluteness of Christianity.

"Can we dispense with Christianity?" How much easier it is to exclaim than to explain our "No." Like the earlier author of the famous "Analogy," this scion of the Butler name and fame has a keen insight into the theoretical defense of our religion. For all those who are caught in the mazes of philosophic thought, or who are deeply interested in the apologetic background of Christianity at home or abroad, these pages are worthy of serious study.

Briefly, the thesis is this: Religion is evaluated by its ability to free personality from the danger of "thing-hood" and to strengthen humanity as a race and as individuals in the struggle for larger, better, higher life. By word and deed, in His life, death, and resurrection, Jesus vindicated his divine claim: "I have come that they may have life and have it to the full." (John 10. 10—Moffatt's translation.) Thus he "provides assurance of the worth of the individual soul, gives power to gain spiritual domination over the world in religious dependence upon God" (p. 197). In a word, we cannot get along without Christianity because we cannot get along without Christ.

How refreshing, therefore, is his plea for the Deity of Christ! Historically, he recalls "how in the souls of those who are responsible for the New Testament writings Jesus occupied a place humanity has always reserved for God" (p. 70). Practically, he insists that only when we find God in Christ can we then realize that we are face to face with Reality, with the Master of the Universe, and, therefore, to be unreservedly trusted, obeyed, and loved.

His closing appeal for a bridge between the modern mind and the Christian religion by an adequate "presentation of the philosophy of Christianity in terms of contemporary knowledge" (p. 179) for both the more educated people and the masses should awaken an able response in both books and tracts. The Vicar's own work, indeed, could well be chosen in just such a series.

Moores, Pa. CHARLES DANIEL BRODHEAD.

After Death. A Popular Statement of the Modern Christian View of Life Beyond the Grave. By LESLIE D. WEATHERHEAD. Pp. 191. Boston: The Pilgrim Press. Price, $2.

MR. WEATHERHEAD, a Wesleyan minister in Madras, India, and afterward Chaplain in the British Army, was led by his Mesopotamian experience in the World War to give this study of the Christian doctrine of Immortality. It is not a theological treatise and does not deal with the subject in a technical way. Yet it does not dodge any difficulty in this perplexing problem. It is very remarkable that within less than 200 pages almost every possible phase of this question is treated in a most readable, interesting and thought-provoking manner. Practically every eschatological problem is discussed: Immortality, Resurrection, Heaven and Hell, Communion of Saints. Other subjects, such as the Resurrection of our Lord and his Second Coming, and Spiritualism, are considered with both knowledge and frankness. Many traditionalists will dissent from his modern interpretations of Christian truth, but, if honest, they will discover that he is far more in agreement than they are with the teachings of the New Testament.

One of the highest values of this volume is its stimulation of personal thought and conclusions on the problem. The Questionary with which the book closes transforms its teaching into a germinal influence, challenging our mental machinery and starting into growth spontaneous thinking on the theme. The book is better than an argument for Immortality; it has a real value for the present life and following its appeal will prepare the soul for the Life to Come.

LITERATURE OF THE OLD TESTAMENT

Old Testament Life and Literature. By Prof. L. G. MATTHEWS. Pp. xiv + 342. New York: The Macmillan Company. Price, $2.50.

The Higher Criticism in its Relation to the Pentateuch. By EDWARD NAVILLE. Pp. xxxvi + 156. Edinburgh: T. & T. Clark (New York: Scribners). Price, $1.75.

God in the Old Testament. By the late ROBERT ALEXANDER AYTOUN. Pp. xiv + 163. New York: George H. Doran Company. Price, $2.

WILL it not seem strange to pious people that the first and last of these three studies of the Old Testament, which are based on the modern critical construction of Hebrew history and literature, are far richer in religious teaching than the other, which is perhaps the ablest possible

argument for the Mosaic authorship of the Pentateuch? What can be the reason? Nothing but this: A Bible which is the outgrowth of Divine revelation in human history is far more vital in moral and spiritual worth than a cut-and-dried code dictated like the Koran of Mohammed.

Professor Matthews is not a radical in his critical views. His work is a useful textbook on Hebrew history, picturing it in its national and international contacts, and describing its economic, social, philosophic, cultural, and religious phases of activity. No ancient story is more thrilling than that of Israel and none of higher worth in the life of to-day.

Professor Naville is one of the outstanding leaders of French Protestantism in Switzerland. Like most of the traditionalists he counts all Higher Critics as Destructive Critics. He fails to state fully the critical problems which have led modern scholars to accept documentary theories. For example, mere mention is made of the different law codes, but no attempt is made to harmonize them. And how could he make the Book of the Covenant agree with Deuteronomy? the altars of earth and stone that could be erected anywhere, and the law of a central sanctuary? the worship of Samuel and Elijah at local shrines, and the requirements of the reformation under Josiah? He tries to reconcile the Elohistic and Yahvistic accounts of creation by quoting the translation of Olivétan, "That Jehovah *had* formed man, . . . *had* placed him in the garden, . . . *had* said," etc. But where in Hebrew can he find a pluperfect tense? Some of his criticisms of some critics are perfectly valid, but as a whole this book is a back number.

Professor Aytoun in simple style and full scholarship reveals the growing conceptions of God from a tribal and territorial deity to the God of all the earth, the advance from monolatry to monotheism, and the culmination in the holy, just and loving God of the Prophets. On this foundation was based the teaching of Jesus Christ. In our practical beliefs all three of these books agree: The Old Testament cannot be ignored or merely used as a foil to the New. Its contributions to religious training and to the maintenance of personal religion are above all value.

The Christian Revolution. By HENRY T. HODGKIN. New York: Geo. H. Doran Co.

HERE is a *book!* It is one of the few a preacher simply must have to keep timed to thought. This is the seventeenth of "The Christian Revolution Series" put out by English Quakers who are incurably addicted to basic thinking. Not a book in all this series is unworthy of a place on a preacher's shelves. In such a constellation of excellence comparisons are odious. But if this book is not the best, it is surely one of the best, and *the* one of them all needed most just now. Other studies in social progress have made much of a stir. Ellwood's *Reconstruction of Religion* was widely read and deserved the reading it got. But there was something aloof and chilling about the presentation Ellwood made. Not so with Hodgkin's. There is fire in his pen. He is a lover of men and is not ashamed of it. His book can be easily outlined. It yields a rich

harvest of sermon material; so much of it, indeed, that reading it means running the risk of involuntary plagiarism. If any writer outlines his chapters with greater clarity we have not heard of it.

The book has two parts. Part One deals with the principles of the Christian revolution and Part Two concerns itself with their application. His opening chapter reveals "A World In Torment." It is difficult to see how anyone can come from its reading without regretting deeply that "we have not seriously attempted to enthrone love in all the complex relationships of modern society." The second chapter is a thing of beauty. It deals with "The Creative Dream." It is a vivid description of the dream Jesus dreamed until it flung him on a cross. Yet "Jesus, with all his dreaming, made a contribution toward social betterment that is unequalled in the records of the race." Chapter Three shows that "The Way" is "revolution through reconciliation." But if any one deems the "Way" a pious morsel good to the taste of the apologist for "things as they are" let him take due notice now that he had best refrain from reading Chapter Three! In the fourth chapter the "False Starts" of politics, violence and other forms of coercion are scrutinized with the keenness of a two-edged sword. Chapter Five inquires how to change "The System." The change is under way and he who has eyes may see: "In the midst of the ocean of misunderstanding and ill-will and greed the new continent is even now arising, and one day as the waters recede we shall discover that 'God has chosen the things which the world regards foolish, in order to put wise men to shame.'" Part Two illustrates how the "revolution through reconciliation" may be wrought through the home, the school, the church, the world of industry, and the world of nations. Of these the chapter on the school is by far the best. That small groups should try "the Way" without waiting for its universal adoption is urged throughout the book.

Many doubtless will fail to agree with all the writer holds. In his advocacy of pacifism he seems to assume that those who cannot follow him in his total capitulation to non-resistance lack genuine Christian conviction about the wickedness of war. Hosts of Christian thinkers will resent a suggestion like that. There are other faults, among them the tendency to wordiness. This may result from the fact that the second part of the book illustrates the first, and preacher-like (for who among us is without this sin?) he simply cannot illustrate without extensive, excessive exhorting. For all that, one is willing to be penalized by periodic perorations, when the book as a whole provides such a feast for the mind and stirs one's imagination with a vision of what the reign of God can really mean among men.

JOHN M. VERSTEEG.

Port Jervis, N. Y.

Motion Pictures in Education. By ELLIS AND THORNBOROUGH. New York: Thomas Y. Crowell Co.

SINCE it devolves upon all preachers to do general reading it cannot be said that reading this book is a total waste of time. Since most of

us know little enough, at best, of the worst and the best in motion pictures, this book on instruction *through* motion pictures will prove instructive *about* motion pictures. Yet from the viewpoint of the pastor's craft, this book has little to give. It contains but two references, and those short ones, to the use of motion pictures in religious education. These references do not approach either in grasp or thoroughness many articles that have appeared on this subject in books on modern church methods and in magazines for preachers. The book is well written and splendidly illustrated.

John M. Versteeg.

The Theology of Justin Martyr. By Erwin R. Goodenough, B.D., Ph.D. Jena: Verlag Frommannsche Buchhandling (Walter Biedermann), 1923, 8vo, 320 pp. Order from any importer, or from author at 51 163d Street, Jamaica, N. Y. Price, $1.15, paper.

In 1915-16 the author was in Drew Theological Seminary; then he went to Garrett Biblical Institute, where he graduated B.D. in 1917; he proceeded to Oxford for post-graduate study and received there his Ph.D. in 1923. Strict residence or attendance at lectures is not required for post-graduate degrees at that ancient seat; our author could therefore spend much time in study on the Continent. It was an old Jena publisher and bookseller who handled his thesis, and his preface is dated Alassio, Italy, March 1, 1923. Whether the American demand for residence or the larger swing of the Oxford rules is better, decide for yourself, gentle reader.

Justin Martyr is the most important Christian father of the second century, and his works are worth a thousand times more than all the gold Germany has paid or is yet to pay to France. English-speaking scholars have not forgotten him, as witness dear Bishop Kaye of Lincoln, a genuine scholar of the old school, 1829, 3d ed. 1853, with his still invaluable monographs on Justin, Tertullian, Clement of Alexandria and Athanasius (Council of Nicæa), and the late lamented learned pastor of the Fifth Avenue Presbyterian Church, New York, Purves, who had been professor in Allegheny and Princeton (*The Testimony of Justin Martyr to Early Christianity*, 1889, well worth a new edition). Our author has made a diligent use of the abundant Justin literature, of which he gives a list of 488 items in his most admirable bibliography. His main divisions are Philosophic environment (32 pages), Judaism (24, he holds that Justin was mainly influenced by Hellenistic Judaism), Life and Writings (44), Apologetic (22), God (16), Logos (37), Holy Spirit (13), Lower Powers (17), Created World, including sin (26), Christ (18), Redemption and Christian Life (29), Eschatology (13). For Church see p. 111, and for Scripture, pp. 111, 117, 177-181. The treatment throughout is scholarly, able, interesting and very informing. The book reflects credit on American learning, and will long remain an indispensable aid to patristic study, a Justin monument for which we cannot be too thankful. An American publisher ought to import the sheets, and reissue *with an index*.

A correction—a suggestion or two. "Rit. and Prel. 513" is introduced for the first time on p. 15. What does it mean? Ritter and Preller's

Historia Philosophiæ? Also for first time "See Plac. IV. 4. 4 (Dox. 390)." What edition of Eus. Prep. Ev. is referred to by "(114. d)" on p. 18, note 3? Some at least of the "precepts and by laws" of the Pharisees must have been felt as a "burden" and not a "joy" (p. 36). Otherwise Luke 11. 46, Matt. 23. 4, and Acts 15. 10 could never have been written. "The simple and utterly unscientific myths of creation in the first two chapters of Genesis" (p. 41). Now everybody admits that Genesis was not given to teach science, and my own feeling is that those chapters are largely poetic and symbolic, but for all that it is right to be fair to poor Genesis. So eminent a geologist as the late Prof. James D. Dana wrote an article in the Bibliotheca Sacra (later reprinted) which showed the remarkable coincidences of those chapters with science. Philo was a "Greek philosopher who was trying to express Greek ideas in terms of Old Testament mythology" (p. 45). The last words are too general. Is Old Testament all mythology, or only a part, and if so what part? Saint Paul "understood no word of Hebrew" (p. 54). But see Acts 21. 40; 22. 2; 26. 14. That was Aramaic, a degenerate new Hebrew. Still, so keen a student of his sacred texts as Paul could probably read them in the original, in the old Hebrew. Paul "was steeped in the ideas of Greek Judaism," but also of Palestinian Judaism, Acts 22. 3. "It is impossible to believe that he was a genuine disciple of Gamaliel" (p. 54), though not impossible to Luke to so report (Acts 22. 3), and it is hard to think of Paul being a disciple of anyone unless a "genuine" disciple. Christianity had at the beginning "two interpretations, both Judaistic, utterly different from each other" (p. 55). Utterly? The two interpretations came up for settlement in the council in Acts 15. There was only one important difference, and that not even the Gentile mission, not to speak of Christ, redemption, justification, etc., but whether that mission should enforce the circumcision of the Gentiles. For Geffken read Geffcken (p. 63). Christ "taught men to worship not himself but God" (p. 140). Where? He did not have to teach Jews to worship God or Messiah, and he did not say, "Look at me. You must worship me," but he said many things which inevitably led to this worship, and which he knew would so lead. Better not use the word "emanation" of the Logos (p. 152), as that has other historical connections, and Justin does not use it; nor to say "begetting or procession of the Son" (p. 153), as to a Greek trained mind like Justin procession was not the same as begetting. Is it best to speak of the "similarity of nature between the Logos and the angels which prompted Justin" (p. 156), when Justin reserves the use of the word "created" for angels, and "begotten" for Christ? Would not that for Justin preclude "ultimate similarity" of angels and Logos, except of course in the sense both came from God the Father? Is it altogether fitting to use the words, "Justin's identification of the metaphysical nature of Logos with angels" (p. 157) unless he used the same metaphysical word for both (say "begotten")? When a Greek or a Jew-Greek used words like created, made, begotten, proceeded, emanated, he had an entirely different metaphysical conception behind each word. When Justin says that the Logos is Θεός because he is the Son of God, and our author adds "but this means nothing" (p. 158), should we not remember Justin's confining the use of the word

"the Son" to Christ, his knowledge of New Testament phraseology, and would not that make Justin's use of Θεός of Christ because the Son of God much more than "meaning nothing"? We must remember that the New Testament and all the Greek fathers taught that the divinity of the Son depended absolutely on the Father, who alone was the head and fount of deity; but they also distinguished between such a dependence and that of angels, men, animals, etc. I think we cannot stress Justin's words about the Logos being in the "beginning before all created things," "was begotten before the creation," as though he intended to represent the Father as for a time without the Son, and then starting the existence of the Son before he started the universe. If so, he would have used the word "created" of the Son, or Logos. Before creation was eternity, and in that eternity the Logos was already in and with the Father; but anything more definite Justin does not say. That the Logos depended on the "will" of the Father should not mislead us as to his nature, because the "will" may have been not a momentary "Go to, I shall make a Son," but the eternal reflection of the being of God. J. A. F.

P. S.—The above notice was submitted to the author. He writes: "The part that Philo used, the Pentateuch or Hextateuch, can hardly be called history in any of its narratives. It has an historic basis, probably, in the Mosaic saga, but no more so than Homer's epics. History can be gleaned from these books with only the greatest caution, and never with certitude. . . . As to Paul's understanding of Hebrew, I refer you to Kautzsch on the Pauline quotations from the O. T., 1869. Grimm wrote a book about 1895 based upon Kautzsch's analysis of the Hebrew and Greek passages addressed by Paul. The two together are completely convincing that Paul in all his quotations from the O. T. was drawing from the Septuagint as only one could draw who knew no Hebrew whatever. That 'so keen a student of the sacred text could probably read the original' is amply disproved by Philo, who also knew no Hebrew, but who was a much deeper student of the O. T. than Saint Paul. You are here importing into ancient scholarship modern ideals of the value of the original which did not exist in those days, particularly did not exist among the Jews of the Dispersion concerning the value of the Septuagint. Saint Paul could of course talk Aramaic, as a modern Jew can talk Yiddish, but the Hebrew text was a different story. You quote Acts 22. 3. Against this text stands Paul's own testimony. It is probably an early tradition that Paul was a disciple of Gamaliel, but a tradition which originated in Luke's Gentile circle and is worthless against the testimony of Saint Paul's own writings [that he was not "up" in Palestinian Judaism. But see also Acts 23. 6; 26. 5; Phil. 3. 5, 6.] . . . As to Jesus disclaiming the quality of 'worshipfulness' I think no other inference is possible from Mark 10. 17, 18. . . . You speak of a 'Greek-trained mind like Justin' in spite of the fact that Justin shows ignorance and looseness in all his terminology. (See p. 128ff.) . . . As to 'this means nothing,' Justin's statement means nothing in the context—is utterly no explanation of the term Θεός."

J. A. Faulkner.

Drew Theological Seminary.

FOUR BOOKS ON ETHNIC RELIGION

The Religion of the Lower Races, as Illustrated by the African Bantu. By EDWIN SMITH. Pp. 82. New York: The Macmillan Company. Price, $1, net.

Buddhism and Buddhists in Southern Asia. By KENNETH J. SAUNDERS. Pp. 75. New York: The Macmillan Company. Price, $1, net.

The Religious and Social Problems of the Orient. By MASAHARU ANESAKI. Pp. 77. New York: The Macmillan Company. Price, $1, net.

The Message of Mohammed. By ARDASER SORABJEE N. WADIA. Pp. 159. New York: E. P. Dutton. Price, $1.60, net.

THESE little popular manuals are signs of the new age in which we live. The two by Professor Anesaki and Professor Wadia could not have been written before the war, while those by the Christian scholars and missionaries, Messrs. Smith and Saunders, represent the openminded and appreciative attitude which is only now determining the outlook of missionaries and students at home toward the non-Christian religions. In fact these two volumes, which are written from the Christian viewpoint, belong to a series prepared under the direction of the Committee on Missionary Preparation of the Foreign Mission Boards of North America and were planned to help create the right attitude among those who look forward to foreign mission service. Of course they ought to have and will have a wide reading, but it is for the purpose just mentioned that they have been prepared. The plan is to provide a series of short studies which will introduce the reader to the salient points in the religions of the various peoples and then to lead them on to further study by including a carefully selected and annotated bibliography. These lists of books in the two volumes before us are as valuable as anything contained in them, and this is not to derogate from the text of the volumes. Having used both in connection with two courses this summer the present reviewer has been led to feel that they are very worthy and helpful books. He does feel that even in such small volumes an index would have been a valuable addition. His only criticism of the study of *The Religion of the Lower Races* is that there is no systematic presentation of the worship of these peoples. You may find it here and there but what is given should have been added to and presented systematically in a chapter by itself.

Of a very different character is the volume by Professor Anesaki, *The Religious and Social Problems of the Orient.* It is one of the few attempts made by a native of the Orient to interpret the contact of East and West and show its significance. And when it is done by such a master as the professor of the science of religion in Tokyo Imperial University we are obliged to take careful notice. The most obvious fact in the countries of Asia to-day is that they are being compelled to adjust themselves to conditions forced upon them by their contact with the West. These contacts are political, social, industrial. Many would stop there, but Professor Anesaki sees very clearly that the roots of the change now taking place "go back to the spiritual, moral, religious foundations of

ideas and life." He realizes that with all that industry, science, and the ideals of democracy are doing there is need of a new motive and a new dynamic sufficient to guide and sustain the new forces which are at work and which will inevitably make of these nations something very different from what they have been for hundreds and even thousands of years. This is one of the major movements in the history of the human mind and human society, and we have here a very penetrating analysis of the present condition. What of the future? Professor Anesaki does not know. He feels sure there must be a religious foundation under the superstructure which is to be reared if it is to be permanent and safe, but he cannot decide what the religious future is to be. He is fair, eminently fair, and has a deep and sympathetic understanding of Christianity, and yet one cannot but feel as he lays this thought-provoking book down that if the writer had entered into the meaning of the Christian religion through a deep personal experience he might have been able to go a step farther and, without subtracting an iota from his appreciation of the good to be found in Buddhism, declare that there was light ahead if only Jesus Christ should be made a living force in the Orient.

One more volume, that by Professor Wadia on *The Message of Mohammed*. Now one very interesting and baffling thing about this clear, crisp little book is that there is no way of telling whether the writer is a Mohammedan or not. He is an Indian, a former professor in Elphinstone College, Bombay; he writes an "Epistle Dedicatory to My Fellow-Countrymen," and yet all he says is so objective, and he is so ready to criticize Islam and even Mohammed himself that one is left in doubt as to what conclusion he ought to reach when he has come to the end of the last chapter. Be that as it may, Professor Wadia is firmly convinced that no religious leader is more worthy to be followed than Mohammed, and no doctrine is more sublime and more suited to the needs of men than the doctrine of God, the Allah of Islam. He crosses swords at several crucial places with Sir Ameer Ali, the great Indian judge and the greatest living defender of the Islamic faith whose works are to be found in the English language. His quarrel with the judge is that he feels that in his defense of the faith Sir Ameer trims the faith of Mohammed down to make it more plausible to the European mind and in so doing distorts it so seriously that it is not the same faith at all. Professor Wadia believes that Islam sanctions polygamy and that the Prophet himself is not beyond censure in his relations with women. He also believes Islam proclaims absolute submission to Allah, and glories in it. The whole volume is an interesting presentation, mostly favorable, with sharp criticisms at a number of points. He recommends that Moslems should get back to the pristine purity of their faith, but when he has done his best to make that best appear very attractive, he seems to give the whole case away by admitting that Islam does not promise any radical change in a man's nature, while Christianity "offers a unique revelation and a totally new valuation of man's spiritual life, and aims at radically changing his whole nature." Well, one is at once impelled to ask, why not Christianity, and not Islam? Could there be stronger testimony to the

need, the terrible need, of a religion which lays bare the human heart and reveals its emptiness and dire want of just that change which Christianity can produce?

EDMUND B. SOPER.

Northwestern University.

The Adventure into the Unknown. And Other Sermons Preached in Westminster Abbey. By R. H. CHARLES. Pp. 272. New York: Charles Scribner's Sons. Price, $2.50.

IT is with a genuine joy that one discovers that the greatest of all experts in Apocalyptics, R. H. Charles, is also a preacher of great sermons. And here is a volume of them, written in lovely literary style, full of spiritual vision and with constant application of eternal truth to the temporal problems of to-day. One cannot tell from reading them how powerfully these sermons were delivered, but every one of these twenty discourses is centered in some penetrating religious truth that goes beyond the realm of the commonplace.

Here are examples: Sermon V on "The Winning of the Soul," based on Jesus' saying, "In your patience ye shall win your souls," he shows that the Christian doctrine of the salvation of the soul is not merely its preservation in even a high state of achievement—that would be "the everlastingness of the mediocre" and would issue in "an eternal ennui" in the case of those who were so unhappy as to attain to it. Our "souls are not ours till we make them so," and there is no finality about which can be attained now or hereafter. To achieve such a possession is to win more than all worldly good. Another way of stating the same truth is in Sermon VII, "Life Ever More Abundantly." Eternal life is more than length of days. It is a higher and fuller present possession of the soul. In Sermon XII, "Temptation of the Lesser Good," he shows that our Lord was not tempted with evil but with inferior forms of good, and this is the highest peril of most men. He uses as a crushing illustration of this the neutrality of the Vatican, and its failure to condemn bravely all criminality during the World War. The Pope was seeking the extension of his own power and to do so betrayed humanity.

So Faith is ever an Adventure into the Unknown. The life of religion is more than a life of duty, even when strenuously followed according to the dictates of a high morality. It is a conquest of life itself which goes beyond all merely physical and temporal good, and by holy daring enters the unknown and unseen. Every one of these sermons is a fresh and original putting of this fundamental truth of our faith.

Seven Ages. A Brief and Simple Narrative of the Pilgrimage of the Human Mind as it has Affected the English-speaking World. By the GENTLEMAN WITH A DUSTER. Pp. xi + 218. New York: G. P. Putnam's Sons.

THE "Gentleman with a Duster" has found other mirrors and windows than those of Downing Street and Canterbury that need cleaning. Here is an attempt to clear away all the dust from English life.

All our modern ideas have a pedigree which needs portrayal. To this tree of thought the author sees seven chief branches: The ages of Socrates, Aristotle, Jesus, Augustine, Erasmus, Cromwell, and Wesley. And he is so near right that the great majority of folks who are quite ignorant of the historic sources from which has come all that is most worth while in the present could well read this simple and well-told narrative of the making of human life, especially among English-speaking people.

Yet there are many just criticisms which might be made of some of the Duster's attitudes. He is too much enslaved to the intellect, he sees history too exclusively as "mental travel." That is doubtless why he has failed to see the imprisonment of life and thought that came from the Greek Absolute and the formal logic of Aristotle, and for the same reason has placed Erasmus, and not Luther, in the center of the religious renaissance of the sixteenth century. He may have been specially moved in the latter case by the fact that at the time Erasmus did have a greater temporary influence on English thought than Luther. And all will agree with him that the fundamental greatness of modern England was the work of Cromwell. In spite of his arbitrary spirit, no man ever did more for freedom of body or mind.

It will wipe much dust from off that mirror of human life we call history if historians begin to see, as did Green, Lecky, and a few others, that the Wesleyan revival in the eighteenth century is the central spring from which has flowed much modern spiritual activity, social improvement, popular education, and political reform. "Wesley's success in England saved the country from revolution," but a still broader vision will reveal the fact that the fire which warmed his heart is burning round the world.

Possibly the Duster Gentleman exaggerates a bit the materialistic tendencies of nineteenth-century science. Yet there is truth in that fact that must be faced. Fortunately to-day that dust is being cleared away and the eyes of man are again penetrating the unseen.

THREE BOOKS ON DOCTRINE AND LIFE

Credo: Essays in Constructive Theology. By F. W. Aveling. Pp. 215. Boston: The Pilgrim Press. Price, $2.

The Essentials of Religion. By J. Wilson Harper. Pp. 224. New York: George H. Doran Company. Price, $2.25, net.

An Adventure in Orthodoxy. By Joseph M. M. Gray. Pp. 143. The Abingdon Press. Price, $1, net.

To all truth there must be applied the pragmatic test. No religion can justify itself which does not throw light upon and bring help to life, moral freedom, social problems, as well as the problems of philosophic thought. The theoretical emphasis placed upon the value-judgment by Ritschl, and its practical application by Wesley pretty nearly dominate the modern mind in its religious thinking. All three books above named,

by an English Congregationalist, a Scotch Presbyterian, and an American Methodist, have as their background this appeal to life.

Mr. Aveling's *Credo* is a brief popular theological treatise, very orthodox in its standpoint, but very modern in its statement. He deals with the being of God, the person of Christ, the Atonement, Miracles, Immortality, etc., in a frank and fearless way, reaching conclusions that most Christians will accept, though the Fundamentalists would hardly follow his path, for he has modern views on the Old Testament, Evolution, etc. As to Future Punishment he holds to eternal hope—a view which our modern psychology of the relation of act to state would hardly support. Laymen and some preachers who cannot be interested in a scientific treatise on Systematic Theology will find here doctrine in living up-to-date language.

Doctor Harper, like Mr. Aveling, is a pastor and not a professor. And he discovered, as every minister working for actual results will, that many so-called religious beliefs and practices are not only worthless to the religious life but also hurtful. Only those essentials which are powerful factors in daily life should be emphasized. And it will be found out that such truths also shape the social, national and international life. He does not pay such attention as Mr. Aveling to creed—his stress is on life—especially Christian ethics, religious sociology, and the active side of church work. Religion is revealed in life and tested by realities. He states and defends a full-bodied version of Christianity.

Dr. George R. Crooks once remarked to this reviewer, "A wise radicalism is the true conservatism." Doctor Gray is a strong conservator of those things which are vital and enduring. There are permanences in this changing world, and they alone can save it from wreckage. He may not say as much about doctrine or applied religion as Aveling and Harper, but his vision is broader, his range of thought as to politics, art, literature, business, society, and modern culture far wider and his rhetorical style much richer. His is an orthodoxy as secure as any in the past but as alive and daring as any professed modernity.

All three of these writers are noble examples of that emancipation from intellectualism which is the hopeful element in the thinking of to-day. None of the three is more courageous, nor yet more truly conservative in the saving sense of that word than Doctor Gray. His program would not check the progress of an ever-changing world, but would conserve all those eternal values which hold it together.

The Constructive Revolution of Jesus. By Samuel Dickey. Pp. 165. New York: George H. Doran Company. $1.60, net.

Dean Hodges says of the Bible that it "is a dangerous and dynamic book, radical and revolutionary, essentially democratic, and puts all our conservatisms in peril." That is a statement which will greatly shock those who are complacently pleased with existing affairs and regard religion as a pleasant opiate to prevent a disturbing awakening. And Professor Dickey in this exposition of the teachings of Jesus shows that this startling statement is gloriously true. Most of us when we pray "Thy

kingdom come," would be terribly shocked if it were suddenly and literally answered. The doing of our Father's will would cancel the larger part of our wishes and purposes. An "acquisitive society" based on the aim of profit making rather than service misses the democratic motive of love which is the spirit of the Kingdom. Some time business may become a profession which functions for help rather than for gain; not till then will it be Christian.

One high value of this work is that it does more than expound the social teaching of Jesus; it pictures his personal social attitudes. We not only hear him, we see him. He is "something of a paradox, of an enigma to the end." The worldling cannot behold him as he is and none of us quite understand him. But it is this elusive and mysterious element of his character which is essential to his Deity. He was a wise radical—therefore he is the constructive rebuilder both of human nature and of human society.

The advocates of a military Messiahism will not like this book; it is really too religious for them. The author knows what our Lord means in his teachings and, better still, knows and reveals him. He lightens up a plain path to the kingdom of heaven—in discussing Jesus and politics, Jesus and morality, Jesus and worship, Jesus and patriotism, and Jesus and economics. For the life and message of Christ have to do with all these things.

PREACHERS AND PREACHING

The Minister in the Modern World. By R. C. Gillie, M.A., D.C.L. New York: The Macmillan Company. Price, $1.75.

The Highest Office. A Study of the Aims and Claims of the Christian Ministry. By Jeff D. Ray. New York: Fleming H. Revell Company. Price, $2.

Sent Forth. By W. E. Tilroe. New York: The Abingdon Press. Price, $1.75.

The Ministry As a Life Work. By Robert Lee Webb. New York: The Macmillan Company. Price, $1.

Christian Work As a Vocation. By Henry H. Tweedy, Harlan P. Beach and Judson J. McKim. New York: The Macmillan Company. Price, $1.

Preaching has always held an honorable place in the Christian church. The representatives of this high calling are among the elect spirits of the race. Those who undertook this vocation had a clear-purposed goal. They were moved by an inner impulse and their character was distinguished by greatness of soul, buoyancy of spirit, alertness of intellect, richness of sympathy, energy of will, not found in the ordinary Christian in such unusual combination. The first concern of the preacher then is to keep serene and steadfast his life hid with Christ in God, as the indispensable condition of ministerial effectiveness. His second concern is to fit himself for the discharge of his exacting work. These five books offer helpful suggestions to all preachers.

Dr. Gillie's volume is the result of ripe experience obtained during thirty years of a successful ministry. His conclusions have been tested and there is a note of authoritativeness in these lectures of a skilled workman. The topics are most pertinent and timely, and although of the kind found in most books on this subject, there is a freshness almost amounting to originality in their treatment. Dr. Gillie approaches the question of the preacher's personality from different angles and always says something to the point. At times he startles one by plain speaking and sharp criticism. This is better than camouflage, for the ideal of perfection should ever be before the preacher and under no circumstances should he permit himself to rest on second bests.

Two of the temptations of a preacher are idleness and professionalism, to which might be added the peril of spiritual inertia. Those who have "acquiesced in mediocrity" and have ceased to be eager apprentices, diligent students, and developing saints cannot escape the inevitable Nemesis. These questions are sanely discussed in the chapters on "The Ideal of the Modern Preacher," "The Preaching Temper," "The Minister's Self-discipline." Another chapter that deserves close attention is "The Psychology of Preacher and Congregation." Of special interest to the young preacher are the two chapters on "The Technique of the Sermon." Dr. Gillie is well aware of "The Inherent Difficulties of Modern Preaching," to which he devotes a chapter full of earnest counsel and healthy hopefulness. The whole book is a courageous and encouraging study of what is expected and exacted of the minister.

Certain parts of this book have in mind conditions in the British Isles. Not so with Dr. Ray's book, which is addressed to American preachers. It does not have the fine culture of the Britisher, but there is a wealth of sanctified common sense and pungent directness which get right down to the business of the moment. Two chapters on "The Titles of the Office" are a study of the Scriptural and extra-Scriptural terms applied to ministers, which bring out the distinctive character of their task and expose certain "presumptuous pulpiteers." There are two practical chapters on qualifications, and others consider the demands, the functions, the shadows, the snares, the rewards. The concluding chapter, on "The Bishop Coadjutor," really deserves a whole book on the lyric theme—the preacher's wife.

Dr. Tilroe's book must not be overlooked. Those who know this buoyant soul understand what to expect from one who is a teacher of preachers and who is persuaded that a trained ministry is the urgent need of the church. At times he hits straight from the shoulder. If what he says does hurt it certainly does not harm, but, like the surgeon's knife, it makes for health. He has a style all his own and the quaint putting of the truth makes it more vivid. In this respect it is an original book. The "Blue Monday" sections that follow each chapter are intensely rich. They recall Joseph Parker's informal utterances and the wit and wisdom of *John Ploughman's Talk* by Spurgeon, and this is indeed high compliment.

The heroic note is struck by Dr. Webb in his little book. It opens

up the large fields of opportunity in the ministry and it is a ringing challenge to young men who are thinking of their life service. The same is true of *Christian Work as a Vocation*, which has three papers, on "The Ministry," by Professor Tweedy, "The Foreign Missionary's Calling," by Professor Beach, and "The Young Men's Christian Association," by Mr. McKim. Both volumes are in the high strain of Bishop McDowell's *This Mind*. They should be widely circulated among college men and among the members of our churches.

OSCAR L. JOSEPH.

The Coming Renaissance. Essays edited by Sir JAMES MARCHANT, LL.D. New York: E. P. Dutton & Co. Price, $5.

THE stage has always been occupied by the skeptical and the sanguine, but neither has been able to maintain his position for any length of time. Prophecies of an easy optimism are as futile as those uttered by hasty pessimism. There has been a surfeit of both kinds and this is not surprising when we think of the suspicion and confusion that reign everywhere due to the lack of adequate leadership. The twilight of dawn is, however, discernible and we are beginning to realize that the full light of day will come through conciliation on the basis of mutual understanding, justice, and freedom.

These essays suggest some of the ways by which the desirable end may be reached. "The leaden tones of despair" are happily absent in these chapters. The only place where it is seen is in the Introduction, by Dean Inge, who seems to be suffering from an excess of disillusionment and who has got into the bad habit of indulging in disparagement as though it were a recreation. It must, however, be said that several of the writers recite platitudes. The section entitled, "Where Renaissance Must Begin" contains six essays by religious leaders who join in a chorus as to the need of a religious revival and who reemphasize as its indispensable condition a *rapprochement* of the churches in the interest of organic union. The Anglican writers have apparently solved the problem to their own satisfaction; but, as one of the Free Church writers acknowledges, "the difficulties are tremendous." He rightly remarks that, "What the world really needs is a new spirit and a new heart. The saving salt of life is idealism and brotherhood." Is it not then to put the cart before the horse when we talk of union as the condition when it is really the result of a spiritual revival, which in turn is conditioned on the acceptance of Jesus Christ and genuine devotion to him who sums up in his person and example all Christian doctrine and morality? Until we get back to him, all our efforts are like daubing tottering walls with untempered mortar. This is implicitly accepted by all the writers, but how to realize it requires a fuller answer than here given.

We need to be constantly reminded of the danger of falling into a way of using terms and meaning nothing by them. The word "reconstruction" has been overdone and many used it without reference to a foundation on which to build, as though they were contemplating castles in the air. Now comes the word "renaissance," which means a rebirth, a re-

newal, a revival; but of what, we are not definitely told. Dr. Carlile, writing of "Realities of To-day," refers to four expressions of the Faith, suggested by the names Jerusalem, Constantinople, Rome, and Geneva, and he asks whether there is to be another and truer City of God? If there is, it will be distinguished by comprehension and not by exclusiveness, of a kind that shall include the universal elements in man found, in however imperfect a form, in the ethnic religions, and giving expression to the three factors of the God-consciousness, the service of others, and personal piety, mentioned in James 1. 27. For this we need the slow and long process of Christian education, since any attempt to rush the issue is doomed to failure, as witness the abortive efforts of the Interchurch Movement. Such an education must correlate many elements and the problem cannot be hurriedly attacked or solved by short cuts.

There is much solid thinking in the other two sections. "The Need of Renaissance" points out that the war did not bring about a collapse of the faith, but rather revealed an emptiness that had existed long before, in spite of the optimistic assertions about the progress of civilization made by those who were afflicted with "the illusion of finality."

The third and last section, on "New Factors and Old in the Renaissance of Civilization," has a strong essay by Professor A. E. Zimmern on "Personality in National Progress." It is by far the ablest chapter in this book. The movement of revolt known as the Renaissance "liberated the human intelligence and set men free to dwell in a world of beauty and humane studies." Its sequel, the Reformation, "liberated the human conscience and set men free to act according to their own inward promptings and convictions." But both movements of liberation ended in degeneration because they ceased to be carried on by *men*. This brings us back to the imperative need of enlightened leadership. Dr. Zimmern is right that "the real problems of the age are not political but spiritual." In his able volume on *The Idea of Progress*, Professor J. B. Bury declares that such an idea is "a theory which involves a synthesis of the past and a prophecy of the future. It is based on an interpretation of history which regards men as slowly advancing in a definite and desirable direction, and infers that this progress will continue indefinitely" (p. 5).

These essays are welcome inasmuch as they compel us to reexamine our title-deeds and suggest the path that leads ultimately to *the* City of God, the habitation of perfection and peace.

Oscar L. Joseph.

Fergus Ferguson, D.D. His Theology and Heresy Trial. A Chapter in Scottish Church History. By J. H. Leckie, D.D. New York: Charles Scribner's Sons. Price, $2.75.

Ecclesiastical controversies are generally protracted and many side issues are introduced that divert the attention from the main propositions. Controversy, however, is necessary to clarify and liberate thought, although both sides in the dispute have not always escaped the danger of falling into "inconsiderate narrowness."

The heresy trial of Dr. Ferguson of the United Presbyterian Church

of Scotland takes us back to the years 1877-8, during which period the Free Church of Scotland was also distracted by the trial of Professor W. Robertson Smith, one of the foremost pioneers and leaders of biblical scholarship. While much publicity was given at the time to both these cases, that of Ferguson seemed to have been forgotten in later years. And yet his fight for freedom from the trammels of Calvinism touched the very citadel of the faith, as expressed in the Westminster Confession.

Dr. Leckie revives this historical case. Some portions of his book are taken up with reports of the proceedings of church courts, always tedious reading, but the wearisome details are enlivened by the writer, who is thinking of the larger consequences involved, and whose exposition is marked by perspective and by devotion to the memory of his friend. It is a strange comment on this case that while the "heretic" was condemned, no sentence was passed upon him and he continued in good standing as minister of Queen's Park Church, Glasgow.

The first chapter, on "Earlier Scottish Heresy Cases of the Nineteenth Century," is a masterly survey. It is of great interest to all students of Christian doctrine and this may really be said of the whole book. Two sentences sum up its message: "Expediency no doubt has Wisdom for its father, but the mother of it is Fear." "The lamp of devotion is fed with oil that is drawn from regions of vital thought."

OSCAR L. JOSEPH.

Francis Asbury in the Making of American Methodism. By H. K. CARROLL, LL.D. New York: The Methodist Book Concern. Price, $2.

IT is most fitting that a monument should be erected to the memory of Bishop Asbury in Washington, D. C. It is to stand on the corner of Sixteenth and Mt. Pleasant streets, and it will bear testimony to succeeding generations of the phenomenal labors of this itinerant apostle of American Methodism. He engaged in missionary work before there was a missionary society, he was the distributor of Bibles without the aid of a Bible Society, and in many other ways he prophetically anticipated and made possible developments that were to come.

Dr. Tipple's graphic volume on *The Prophet of the Long Road* is a gracious characterization of this pioneer martyr of our church, who bore a convincing testimony to the sublime evangel of redemption. There is, however, room for this volume by Dr. Carroll, who deals with ecclesiastical matters with his wonted ability. He traces the growth of Methodist polity and policy, which were largely influenced by the militant leadership of Bishop Asbury, and the tribute to his genius is well merited.

Dr. Carroll has brought together a mass of information not easily accessible to the average student and yet of the utmost importance. He has written the story of the beginnings with a sense of their apostolic and romantic picturesqueness, not without allusions to the elements of pathos and tragedy. The chapters on "Other Denominations in America," and "The Divisions of Methodism" are specially timely, while the statistical and historical material collated in the Appendix is of great value.

This is a book to be carefully read and kept handy for frequent reference, not only to refresh our memory of the heroic days of the past, but also to stimulate us to greater endeavors that shall prove us worthy of our rich legacy and faithful to our commission so to serve the present age that the future will be one of signal blessedness to the glory of our Redeemer. OSCAR L. JOSEPH.

BOOKS IN BRIEF

Prophecy and the Prophets. By THEODORE H. ROBINSON (Scribners, $1.75). The great miracle of the Old Testament religion is its unique development. This is discerningly traced by Professor Robinson, who also takes note of the historical growth of the nation, and of the pastoral, agricultural, and imperial types of religion in Israel, as well as of the syncretistic worship. His point is well made that the ecstatic was the true ancestor of the prophet, but even when ecstasy is interpreted as equivalent to second sight and second hearing, it cannot be said that this element was quite so conspicuous in the later prophets. The respective contributions of the canonical prophets are well appraised and their distinctive teachings are clearly set forth. The last chapter, on "Eschatology," admirably expounds apocalyptic thought with a sense of values. One of the best books on the subject.

The Moral Life of the Hebrews. By J. M. POWIS SMITH (University of Chicago Press, $2.25). The moral discipline undergone by the Hebrew people is described with a due appreciation of the moral passion that gave the dynamic to Hebrew religion. The constantly expanding ideals of the Old Testament cannot be explained apart from the sublime revelation vouchsafed through the prophets, saints, and sages of Israel. It is this divine element that has given the Old Testament its superb qualities, so as to evoke not merely our admiration but our acceptance of its teachings as they found completion and fulfillment in Jesus Christ. The relation betwen religion and morals has nowhere been better enforced, and this fact can be appreciated all the greater as we remember that the Old Testament is the record of an evolutionary movement giving to the character of God an intenser reality and sovereignty that reflect on the dignity and destiny of man. This historical exposition by Dr. Smith deepens our feeling of the indispensable worth of the Old Testament for our day.

The Use of the Old Testament. By J. E. MCFADYEN (Pilgrim Press, $2.25). Those who are alarmed at what they call the ravages of criticism should read this volume, and they will find to their satisfaction that the Old Testament still continues to be a source of moral guidance and spiritual uplift, and that there is no occasion to think that it ever would be anything else. These brief expositions of Old Testament incidents bring out the religious lessons they were intended to inculcate and make it clear that these truths of universal experience have a very urgent message for us. .

The Simple Gospel. By H. S. BREWSTER (Macmillan, $1.50). Whether

the Sermon on the Mount is a connected discourse or a compilation of separate utterances is a question that scholars have not yet finally determined. But more important than this academic issue is whether its teachings concerning individual virtue, social righteousness, humane justice, universal brotherhood are of present application. Mr. Brewster affirms that they are. He discusses the vital principles of Jesus without evasiveness or compromise and gives them definitely modern setting that leads only to one conclusion, which is that if we accept Jesus as the conscience of our life, the provoking discords of our times will disappear.

The Boyhood Consciousness of Christ. By P. J. Temple, S.T.L. (Macmillan, $3.50). This elaborate examination of Luke 2. 49 could hardly be called "critical," because, like all Roman Catholic scholars, the writer has the closed mind and he sees only what the authority of Mother Church" would endorse. He is therefore more concerned to know what the "Fathers" have said and his catena of quotations shows extensive research. The bibliography extends to twenty-nine closely printed pages; but what Protestant scholars have written passes through the author's mind like a sieve, leaving not even any sediment. This work of scholastic exegesis will convince only those who already accept the author's standpoint.

The Law of the Kinsmen. By Lord Shaw of Dunfermline (Doran, $3.50). No visitor from the British Isles received a more hearty welcome than was accorded to Lord Shaw when he visited our country last year as the guest of the American Bar Association. The Foreword by Chief Justice Taft is a worthy introduction to one of the most distinguished members of the Judicial Committee of the Privy Council, the highest court of the British Empire. Lord Shaw's three letters breathe a genial spirit, and his observations of matters pertaining to the United States and Canada are marked by sagacity and magnanimity, without flattery or reserve. His conclusions will therefore be received with the respect they deserve, for in every respect he belongs to the same elect company that included Viscount Bryce. The two addresses on "The Widening Range of Law," and "Law as the Link of Empire," delivered respectively at San Francisco to the American Bar Association, and at Vancouver to the Canadian Bar Association are statesmanlike utterances of an exalted type. The whole book should be read by all committed to the larger mission of the United States and to the furtherance of Anglo-American responsibilities for the ultimate peace of the world.

The Making of the Western Mind. By F. Melian Stawell and F. S. Marvin (Doran, $3.50). Brevity and lucidity are not always found together in the writing of history, especially if the period covered is long. But this has been remarkably well done in the present volume of 353 pages by a system of exclusion which enabled the authors to note the outstanding events in European culture, from its early dawn to the present time. The purpose of this survey is fully attained—to show the underlying unity that subsists between the nations of the West and their

interdependence without forgetting that each nation fostered and developed distinctive types toward the benefit of all. The book is divided into four periods—Ancient, Mediæval, Renaissance, and Modern—and the characteristics of each in respect of literature, art, science, philosophy, and religion are well delineated. The chapter on "The Coming of Christianity" is not satisfactory. On the other hand, the influence of Christianity and the church is shown to be pervasive all through the centuries. Recognition is also given to the intellectualism of Greece, the ethical fervor of Palestine, and the legal discipline of Rome, which, however divers their expressions, have been the permanent elements in unfolding the drama of Western civilization. The chronological table of representative men and movements helps the reader to grasp the significance of the upward aspirations of humanity. No one can read this book without being impressed by the spread of intelligence and character during the centuries, even though the present outlook may seem to justify the aspersions of pessimism.

Christ and Cæsar. By NATHANIEL MICKLEM and HERBERT MORGAN (Macmillan, $2). The way of social revolutionaries represented by Marx, Dietzgen, and Sorel, and the way of the ecclesiastics with special reference to Bishop William Temple, are both severely criticized from the standpoint of the spirit of love as exemplified by Jesus. There is much forceful thinking in these chapters. The argument is, however, weakened by an overemphasis of individualism and by a pacifist tendency. However attractive as abstract principles and as encouraging theoretical optimism, they are insufficient to solve our political and social problems. The closing chapter, on "Compromise and Progress," is a courageous challenge to the Christian Church to renounce timidity and sacrificially to consecrate her energies for the redemption of the race.

Constantinople To-Day. A Study in Oriental Social Life. Under the direction of CLARENCE R. JOHNSON (Macmillan, $5). What the voluume on Peking by Gamble and Burgess did for the Far East is here done for the Near East by a company of earnest investigators. They gave themselves to this arduous task under the conviction that Western Europe and America should understand the exact conditions in the Near East both for the sake of self-preservation and in behalf of humanitarianism. Historical, civic, religious, social, educational. philanthropic, and political activities are described with praiseworthy thoroughness. Herculean labors yet remain to be performed in this region before the Crescent finally goes down before the Cross.

God's Freemen. A Tract for the Times. By NATHANIEL MICKLEM (Pilgrim Press, $2). It was recently observed that nothing would do so much to promote a revival as an exposition of the Pauline doctrine of justification by faith. It is the bedrock of Protestantism and derives its vitality from the Cross of Christ. Wherever it has been experienced, the freedom and exuberance of religion have been enjoyed and men have stood for principle not as a private prejudice but as the eternal law of God. Professor Micklem recounts the deeds of some of these men of Reformation days and quotes

copiously from their writings, seldom read to-day. He pays a just tribute to Erasmus, who is at last coming to his own, and compares him with Luther and Calvin, and reviews the testimony of the Puritans, the Quakers, and the Mystics, who were in essential unity although their ways led in different directions. He also contrasts the radical differences between Catholicism and Protestantism in a way that is at once charitable and convincing. There is a fine chapter on "A Young Episcopalian," which deals with Henry Scougal, whose book, *The Life of God in the Soul of Man*, is forgotten but not its title. These heroes of a former day summon us to a stronger determination to advance the cause of God's truth.

The Story of the Hymns and Tunes. By THERON BROWN and HEZEKIAH BUTTERWORTH. Pp. xvii + 564 (Doran, $2.25, net). A new edition of this excellent hymnology—full of human interest stories of many standard Christian hymns and the music used for them. Sacred song is an important part of public worship. The minister should study hymns and interpret them to the people. Neither choir nor congregation should sing without meaning something by it. Occasionally an entire service should be given to these sacred lyrics, which are more than an act of worship; they are, with the Bible, the chief literary training to the mass of people. While this hymnology is not free from inaccuracies, its wealth of anecdote and historical material enable it to be put side by side on the shelf with the works of Sir John Julian, Charles Robinson and that incomparable treatise on American Hymns by Edward S. Ninde.

Men Unafraid: Four Pioneers of Prophecy. By ROLLIN H. WALKER (The Methodist Book Concern, 75 cents). This is a study of Amos, Hosea, Isaiah, and the Herald of the Consolation (Isa. 40-66). It is specially adapted to Bible classes and contains fifteen very helpful lists of Search Questions on the biblical text. One constructive result of the modern scientific methods of Bible study is the new value given to prophetic literature. Prophecy is more than prediction; it is a message to the age in which spoken or written, an ethical interpretation of history and life. It is not merely a picture of something which we have to wait to see happen; it is a portion of Divine revelation with a meaning for every age. Amos emphasizing the Divine justice, Hosea the Divine love, Isaiah the Divine holiness, and the Herald of Consolation the universality of the Divine government—these are messages of worth to the present day. The use of this textbook will cause more than a superficial glance at these prophetic books; it will incite "digging in" to this mine of spiritual wealth, and that is what both old and young should do. The publishers are also issuing little dramas, about fifteen minutes in length, on each of these "Fearless Men," which will aid to increase the interest and quicken the enthusiasm of the students.

A Candle of Comfort. By CHARLES NELSON PACE (The Abingdon Press, 50 cents). Every minister should bring frequent messages of consolation to his congregation. No audience is without heavy hearts, burdened spirits, lonely lives. Doctor Pace presents short sermons that cannot fail to relieve the strain of life and transform suffering and sor-

row into the joy of sacrificial service. Seven brief addresses which may help to suggest many more.

The Christian Credentials. By JOHN J. LAWRENCE (Fleming H. Revell Company, $1.50). This is a fine appeal of faith to doubt. Doctor Lawrence rightly sees religion as a relation of persons. And so he brings together the historical and the experimental element in religion. He sees Christianity in universal terms. The world is at the crossroads to-day. Only Christian faith can lead it to "the goal of a redeemed and glorified humanity." "Unbelief cannot share this destiny. . . . It cannot escape its own fate, which is a return to that cosmic process, 'red in tooth and claw,' from which even Huxley shrank."

The Realism of Jesus. By J. ALEXANDER FINDLAY (Doran, $1.50 net). This paraphrase and exposition of the Sermon on the Mount has reached this second edition. The humor and humanity of our Lord's commands are revealed in a way that makes obedience more than the cold task of duty, but a happy experience overflowing with joy. Nothing needs to be better understood than this mountain message.

Twelve Merry Fishermen. By LYNN HAROLD HOUGH (The Abingdon Press, $1, net). The membership of Doctor Hough in many and distinguished ministerial clubs has doubtless inspired these conversations on literature, science, politics, philosophy, and religion. To join this group of wise and witty talkers will start any of us into not only a fresh survey of present world problems, but aid in their solution. We cannot know who are the "merry fishermen" who see so vividly all questions of the mind and soul, but are certain that the historic imagination of Hough has richly colored all these expressions of opinion.

Capturing Crowds. By ROY L. SMITH (The Abingdon Press, $1.25, net). American Methodism can claim some leading masters of church publicity in its ministry, Stidger, Reisner, and this Roy Smith whose methods described in this book have won great success. One thing is certain; it is not enough to cleverly advertise; worthwhile goods must be delivered. Then those who come once will come again, and the result will be both a steady and permanent growth. The crowd will then become a congregation; the mob be turned into an army. And Roy Smith has certainly done it—he has created a church atmosphere, filled with light and color, addressing both eye and ear, that both brings and keeps folks. Best of all, his services are intensely evangelistic. He works for saving results and gets them. Many pastors may not be able to use his plans, but they will assist all in forming their own program.

Better Music in Our Churches. By JOHN MANN WALKER (The Methodist Book Concern, $1.25 net). Certainly we need it. Doctor Walker has held a series of conferences in Indiana to rouse interest and render aid in church music. This volume contains some of the addresses delivered with other valuable material. The purpose is not merely the æsthetic aim of giving higher artistry to the church, but the higher goal of making music an instrument in developing the religious life. The

music committee, the choir, the organ and orchestra, hymnology, gospel singing, revival worship—these are a few of the subjects sanely dealt with. Excellent human documents are the "Notes from the Field," giving many interesting plans used in many places. An excellent bibliography is given, a list of easy anthems (one or two of which are only moderately good), and a prospectus for a future conference on this high theme.

The Youth of America. By DANIEL L. MARSH (The Methodist Book Concern; paper, 50 cents; cloth, 75 cents). Youth in its relation to the family, education, physical efficiency, vocation, citizenship, and religion is dealt with by a man who has carefully surveyed the present situation and bases his program on facts rather than theories. There is no pessimism based on the so-called "revolt of youth" (which, by the way, has always existed), but a square facing of present perplexities and sane solutions of the various problems.

What We Believe. By FRANKLIN N. PARKER (Nashville, Lamar & Barton, 75 cents). There is a growing necessity for condensed non-technical manuals of Christian doctrine. Many of the learned treatises on dogmatics are difficult reading even for many ministers. From the standpoint of its simplicity and interesting style, this is an admirable handbook, especially for adult and young people's classes. It is largely based on the Apostles' Creed, the most universal formula of faith. Its source of argument is largely biblical. While it is wholly free from that false fundamentalism which is at present trying to flood the church with nonessential beliefs, it is very conservative, perhaps on some points too much so. Yet all is saved by its sane emphasis on religious experience rather than creed. Doctor Parker is very orthodox, yet he faithfully follows the Wesleyan philosophy when he says: "I believe the merciful God regards the lives and tempers of men more than their ideas. I believe he respects the goodness of the heart more than the cleverness of the head." Such a standpoint is not only Methodist, it is biblical. To base salvation on soundness of opinion rather than a spiritual attitude is both un-Christian and unethical.

Religious Philosophy. By LEWIS GUY ROHRBAUGH (Doran, $1.60, net). If folks demand an intellectual basis for their faith, there is one, and thoughtful Christians will find the road to it in this spiritual interpretation of life as seen from the standpoint of philosophy and psychology. Its culminating chapter, "Positive Values in Human Experience," appeared in the July-August, 1923, issue of the METHODIST REVIEW.

The Epistle of Saint Paul to the Colossians. By MAURICE JONES (S. P. C. K., Macmillans). These lectures form a most valuable supplement to any commentary on Colossians. Doctor Jones is both a great exegete and an expositor. He deals ably with the Colossian heresy, treating especially its angelology more fully than any other treatise known to us. This is followed by a thorough statement of the Pauline Antidote —the All-Sufficiency of Christ—and a most edifying discussion of its application to the Christian life. Such modern heresies as theosophy, spiritualism, and Eddyism are quite similar to that at Colosse. *No diffi-*

cult passages are missed in this scholarly interpretation. This book is rich in its homiletical suggestions. "None but Jesus!" is a good slogan for to-day.

To-morrow About this Time. By GRACE LIVINGSTON HILL (Lippincott, $2). A novel dealing with "revolt of youth" and the special peril caused by the tendency of fathers to evade their responsibility. It is a good story, decently told, and all healthy-souled readers will rejoice that the typical kalsomined flapper in sport clothes in this novel is at last rescued from a life of recklessness and lawlessness. And the rather selfish and careless father comes back to his own duty. Mrs. Hill may not have quite the literary genius of Sinclair Lewis, but she is better acquainted with the decent side of Main Street and her novel is more pleasant for good folks to read.

Circuit-Rider Days Along the Ohio. By WILLIAM WARREN SWEET (The Methodist Book Concern, $2, net). Here is the story of some of the men who made the Middle West, the present center of the world's civilization. What wonderful pioneers! James B. Findlay, Alfred Brunson, Henry B. Bascom, Jacob Young, Martin Ruter, Charles Elliott, and many more. And the Wyandot Mission, the beginning of Methodist missionary work that now encircles the globe. Professor Sweet, master of original sources, has used the Journals of the Ohio Conference, 1812 to 1826, and other material to paint this picture of pioneer life. Of course, Francis Asbury, empire builder, is behind it all.

The Master. By J. WESLEY JOHNSTON (The Abingdon Press, $1.25, net). Ten incidents in the life of our Lord are here placed in the form of stories, most dramatically told. The historic atmosphere is preserved. The tales are not cheapened by modernizing the situation. While these are not sermons under the story mask, they are good sermon stuff. One needs this honest use of the historic imagination in preaching.

Hilltops in Galilee. By HAROLD SPEAKMAN (The Abingdon Press, $3, net). An artist both with pen and brush has written these vivid sketches and painted these richly colored pictures of portions of the Holy Land. And he inserts bits of original poetry. Nothing can bring the land of Jesus' youth and ministry more near than these chapters saturated with truth and beauty. Mr. Speakman made real war-time adventures in Palestine, but his vision is more than one of war—it is a hilltop vision that brings all the holy past into the dream of to-day. A book of beauty and inspiration.

The One Thing. The Autobiography of a Nonentity. 1850-1910. By ALFRED NORMAN. Pp. 288 (Pilgrim Press, $2.25). A piece of remorseless self-analysis, written under a *nom de plume*, of a captain of industry, a prominent and philanthropic church member who was financially and socially successful and yet discovered that his life was an abject failure from the spiritual standpoint. The story is told with great power. The Christian church is full of such fine folks to-day who have followed the religion of "getting on" and missed "the one thing needful." If the re-

viewer only dared to name here some millionaires and industrial leaders who are constantly quoted as pleading for more religion, and whose lives and business policy totally miss the mark set by the life and teachings of our Lord! To preach the message of this book would shock many congregations, but it is the very heart of the gospel of Christ.

FLASHLIGHTS ON CURRENT LITERATURE

(The more important works may be fully reviewed hereafter.)

The Apostle Paul. By AUGUSTA SABATIER. *Outlines of a Philosophy of Religion.* By AUGUSTA SABATIER. (Doran.) New editions of two important standard works in theology. It is a joy to know that they are again available for ministers and Bible students.

Nature's Craftsmen. By INEZ N. McFEE. (Crowell, $1.75 net.) A clever conversational study of spiders, moths, beetles, and other skillful builders in the natural world.

Confronting Young Men with the Living Christ. By JOHN R. MOTT. (Doran, $1.50 net.) All Mott's messages are stirring and compelling—especially those to young men.

Shelton of Thibet. By FLORA BEAL SHELTON. (Doran, $2 net.) A thrilling story of a martyred missionary—a pathfinder among modern prophets.

The Ways of Ah Sin. by CHARLES R. SHEPHERD. (Revell, $1.50 net.) A graphic picture of Chinese communities and conditions in American cities.

Jack Gregory. By WARREN LEE GOSS. (Crowell, $1.75 net.) An entertaining war-story for boys. Jack adventured in the American Revolution.

The Hidden Word. By ALEXANDER KING. (Pilgrim Press, $1.25.) This headmaster of a Scotch public school understands the child mind and penetratingly reaches it in these fifty-two brief addresses to the young.

The Gateway to China. By MARY NINDE GAMEWELL. (Revell, $2 net.) A new revised edition of this Shanghai picture, brought up to date. It is worth while, not only for its charm in description, but its rich information.

Church Life in the Rural South. Tested Methods in Town and Country Churches. Churches of Distinction in Town and Country. By EDMUND DE S. BRUNNER. (Doran.) These three books contain a survey, a program, and a clinic on the rural church problem.

Services and Songs in the Junior Department of the Church School. By JOSEPHINE L. BALDWIN. (The Abingdon Press, 75c.) A book that will develop worship, inspire taste in music, and secure religious culture at the most important of all ages, the pre-adolescent period.

The Daily Vacation Church School. By JOHN E. STOUT and JAMES V.

THOMPSON. (The Abingdon Press, 75c.) The vacation school has come to stay and will lead to something greater.

Junior Method in the Church School. By MARIE COLE POWELL. (The Abingdon Press, $1.50 net.) To learn to teach Juniors is the summit of pedagogy. Here is an A1 handbook.

Legends of Ancient Egypt. By F. H. BROOKSBANK. (Crowell, $2 net.) Egypt has always been a land of romance and mystery. The late sensational discoveries in the tombs of the Kings have greatly awakened popular interest in its ancient story. These are popularly told stories of its gods and heroes, such as that marvelous myth, the story of Isis and Osiris. The book will be equally interesting and intelligible to the old and the young.

The Social Message of Jesus. By JOHN H. MONTGOMERY. (The Abingdon Press, $1 net.) The nineteenth century discovered the historical Christ, the twentieth century is beginning to take him seriously. One high purpose of Jesus was by saving men to make them fit material for the social order. This volume is a textbook for class use which brings together the social spirit of the Gospel and a scientific study of economics and sociology. It deals with the social ideals of Jesus, applies them to the family, school, state, business and play and reveals the challenge to the Church wrought by these ideals and the present world crisis. Contains many exercises to arouse thought and aid in class discussion. Opens the way for wider study.

Robin Hood and His Merry Outlaws. By J. WALKER MCSPADDAN. (Crowell, $2.50 net.) The songs and legends of this democratic brigand have entranced readers for over five hundred years. He is one of the most popular heroes of English story. This book is a popular modern setting of the adventures, following quite closely the spirit and detail of the old ballads. The Appendix gives a list of these ballads and prints a few of them entire.

The Expected Church. By M. S. RICE. (The Abingdon Press, $1.50 net.) No preacher in America is more compelling in his message to the common man than Dr. Rice and he probably preaches the year round to the biggest crowds of any Protestant minister. These twelve sermons are all on the general theme of the Christian church—what it should be, unity, message, program and opportunity, the challenge of the present crisis, the needs of the city and the world. These sermons are aflame with the fire of a holy passion for souls, alive with gripping illustrations and glowing with rich rhetoric.

A READING COURSE

The Apostle Paul and the Modern World. By FRANCIS G. PEABODY. New York: The Macmillan Company. Price, $2.50.

New Testament Teaching in the Light of Saint Paul's. By A. H. McNEILE, D.D. New York: The Macmillan Company. Price, $2.75.

AT a time when the world is calling for leadership it is fitting that we should study afresh the qualities and qualifications that enabled Saint Paul to exercise his gifts and responsibilities as the leader *primus inter pares* of the early church. The fact of his ability is universally acknowledged, but there is a division of opinion whether he was a reliable exponent of the original gospel or an intruding perverter of it. Some claim too much for him as though he was the founder of the church; others would tacitly surrender his unique position and imply that he virtually confused the issues and diverted the gospel into alien channels by his insistence on dogma to the relative depreciation of character. Neither of these extremes reckons with all the facts.

The solution is not to be found by the elimination of partisanship, but by the discrimination of comprehension. Least of all could we arrive at the truth by setting up a contrast between Jesus and Paul as though the portrait of the Synoptic Gospels should be preferred to its interpretation in the Pauline writings. Professor Deissmann has settled this debate in stating: "From the broadest historical point of view Jesus appears as the One, and Saint Paul as first after the One, or—in more Pauline phraseology—as first in the One." His formula "in Christ" is "really the characteristic expression of his Christianity." Any disparaging comparison between the Master and his loyal servant shows a shortsightedness in understanding the career of the man who more than any other gave a rational and convincing apologetic of the sublime character and power of our blessed Lord.

There is, however, what Professor Peabody calls "the problem of Paul." It is, how to disentangle the timeless elements from the temporary in his teaching; how to discriminate between the main intention and the byproducts of his thought; how to detach his personality from the limitations of his environment and to interpret him in terms of the modern world. Such a task is possible for those who take it up with unbiased minds and with a knowledge of the history of the church during all the centuries, more especially of the period of its origins. We can appreciate Saint Paul only as we form a reliable estimate of the inception and inspirations of the Christian Ecclesia, in which the apostle made for himself a place of merited distinction as the outstanding leader of the church in the transition from her lowly beginnings in an obscure province to a place of challenging importance in the Roman Empire.

Professor McNeile's volume is a scholarly examination of the writings of the New Testament with intent to find out in what respects they agree or differ with the teaching of Saint Paul. He reaches the conclusion that in fundamental matters there was substantial agreement and that all

the writers reveal a growth due to a deeper apprehension and a fuller appropriation of the unfathomable riches of God in Christ Jesus. The question is not merely one of intellectual development, but of spiritual experience from less to more, in which the attitude of receptivity found its sequel in the spirit of activity. Dr. McNeile also shows that Saint Paul's paramount position was due to his tumultuous force of character, his radically critical experience, his energy of thought and his ceaseless service of Christ. "The effects of the apostle's life are the effects of his teaching, reinforced by his character; those of the Lord's life are wrought by the imparting of his character through his permanent spiritual presence, reinforced by his teaching" (p. vii). This was true of Saint Paul no less than of all the others whose writings compose the New Testament. This volume by Dr. McNeile has particular value in that it sets the apostle at the center of the church's activities as her most conspicuous advocate and not as a swashbuckler striving boisterously to impose his own will in disregard of the will of the Head of the church or that of the rest of the Ecclesia.

We are indebted to Professor Peabody for discerning discussions on *Jesus Christ and the Christian Character*, *Jesus Christ and the Social Question*, *The Christian Life in the Modern World*, and other volumes. His forceful thinking, extensive learning and devotion to the spirit of Christ, combined with a lucid style, have greatly contributed to their appreciation. His ethical insight and the precision and pointedness of his practical applications of Christian principles are thrice welcome. But there is an austerity in his writings and they lack the mellowness of evangelical fervor owing to his inability to accept the gospel of the Atoning Cross, which was at the heart of the apostle Paul's message and indeed of the whole New Testament. Dr. Peabody is also overfond of antithesis and paradox and this leads him at times to understate or overstate. Why should there be an "Either—Or" method of approach when the facts warrant an acceptance of both aspects? If religion is to survive it must be through consecration of life and also through consent to dogma, which latter need never be regarded with mechanical finality (p. ix). How could Saint Paul have been the founder of Christian theology though not himself a theologian? (p. 223). Is not sin both a blunder and a blot, a missing of the mark and a missing of the way? (p. 235). Since the religion of the apostle was one of "sanctified sanity and illuminated common sense," his interpretative power enabled him to do justice to antithetical features on behalf of synthetical formulations that made adequate provision for conceivable differences within the spacious confines of his hospitable soul.

These two volumes should be studied together as mutually corrective and complementary. There is no doubt a gospel of Jesus and a gospel about Jesus, but neither is the whole of Christianity. It is when they are taken together that we receive the full message of the redemptive purpose of God. We do not think of the synoptic Gospels simply as memoirs. They are also interpretations of the mind of Jesus. If we accept them as such, why should we discriminate against Saint Paul as

though his interpretations are far-fetched? His methods of exegesis reflected the genius of the man who as a Pharisee and as a Roman citizen was influenced respectively by Rabbinic thought and by the systematizing spirit of the Romans. But they were fused by the intense heat of a virile Christian experience, and his allegorical or dialectical ways helped his readers to understand better the truth of Christ.

The fact that there are only a few references to the earthly life of Jesus in his epistles does not imply that he had no interest in the sublime ministry exercised under the Syrian blue. His letters did not call for such references. Expert economist of time and thought, he focussed his attention on what demanded immediate discussion. It is further incredible, as Dr. McNeile observes, that, as a missionary, he "could have even interested his hearers, not to speak of drawing them to a living faith in Christ, if he had omitted from his preaching as unnecessary all account of His earthly life" (p. 73). The call, "Back to Jesus," disregards the words of the Master himself, that he had many things to say which his disciples could not bear at the time (John 16. 12). But these later revelations far from weakening the earlier fundamental principles gave them greater stability in the new environments in which they were placed and keener applicability to the later situations with their different problems and needs.

It is a misreading of the relevant and related passages to say with Dr. Peabody that "the deity of Christ is not a Pauline doctrine," and that, "there is little left of the humanity of Jesus in the Pauline Christ" (pp. 160, 163). The great Kenotic section in Phil. 2. 5-11 is a sufficient reply. Both Saint Paul and Saint Peter regarded the resurrection as the supreme event in the Messianic drama, and the universalism of Saint John is a conclusive illustration of Saint Paul's victory for the Gentiles. Indeed, the more one considers the matter, the clearer is the harmony between Saint Paul and the other apostles, and between him and the mind of Jesus, to whom he approximates nearer as he comes to the center of things.

We agree with Dr. Peabody that Saint Paul was "an emancipator, an expansionist, a discerner of the scope and majesty of the Divine purpose, a wise and fearless counselor among the practical conditions of perplexed or misguided lives" (p. 133). He was so manysided because of his ardent desire for the salvation of all men. The section on the apostle as a man of prayer is excellent (p. 200ff.). Few writers have brought out his essential mysticism as is done in these pages. The chapter on "The Letters" is an able exposition; that on "The Man" is a delightful appreciation; the last one, on "Messenger and Master," finely deals with the apostle's passion; that on "The Ethics of Paul and the Modern World" is marked by forceful discriminations. The apostle's skill in appropriating what was good in paganism for the more challenging exposition of the gospel is a point well made. But it is hardly necessary to go quite as far in asserting that he was dependent on the mystery religions for his understanding of the Eternal Christ, when this could be explained by his profound experience of redemption in Christ and by his

prior indebtedness to the prophets and psalmists of the Old Testament. What is written about the church should also be modified, for the principles he set forth exhibited him as an ecclesiastical statesman, even though later minds worked out their implications without the logical consistency of the Epistle to the Ephesians.

The rediscovery of Saint Paul's thought by Saint Augustine and Luther liberated forces that gave the church a puissant gospel of salvation, as it also did in the Evangelical Revival under Wesley. In view of these facts, nothing is more urgent than a restudy of Paulinism for the more adequate grasp of the gospel of redemption that proclaims the majesty and merit of Jesus Christ, who is the only Hope of the world.

SIDE READING

Saint Paul. A Study of Social and Religious History. By ADOLF DEISSMANN (Hodder & Stoughton). Especially chapters on "Saint Paul the Christian."

Cambridge Biblical Essays. Edited by H. B. SWETE (Macmillan). The essay by Professor C. A. Anderson Scott on "Jesus and Paul."

Outspoken Essays, first series. By Dean INGE (Longmans). The essay on "Saint Paul" is an incisive study of the place of the apostle in the development of the Christian faith.

For any information about books on subjects of interest to preachers address this department, *Reading Course*, care of the METHODIST REVIEW, 150 Fifth Avenue, New York City.

OSCAR L. JOSEPH.

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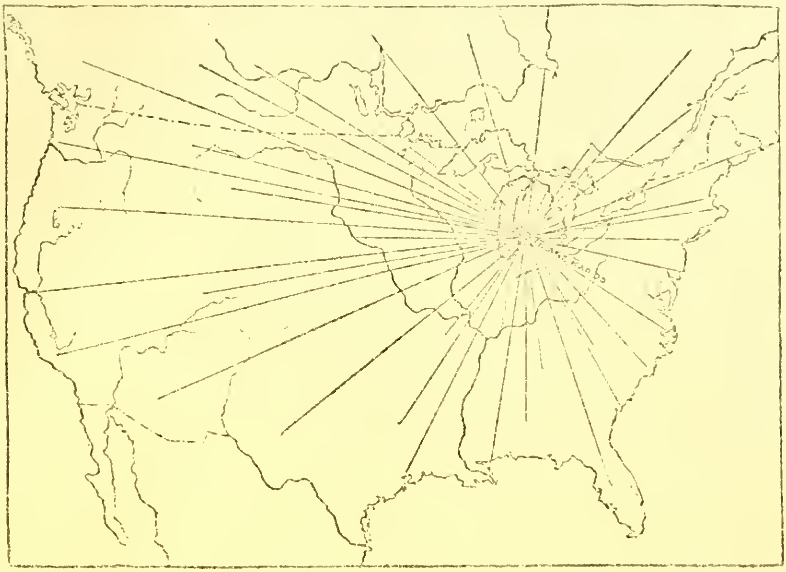

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